Truth Maintained,

Or

POSITIONS DELIVERED in a Sermon at the SAVOY:

Since Traduced

For DANGEROVS:

Now Asserted

For SOVND and SAFE.

By THOMAS FVLLER, B.D. late of Sidney Colledge in Cambridge.

The Particulars are These.

I *That the Doctrine of the Impossibility of a Churches perfection, in this world, being well understood, begets not lazinesse but the more industrious wise reformers.*

II *That the Church of England cannot justly be taxed with superstitious innovations.*

III *How farre private Christians, Ministers, and subordinate Magistrates, are to concurre to the advancing of a* Publique Reformation.

IIII *What parts therein are only to be acted by the* Supreme power.

V *Of the progresse, and praise of passive obedience.*

VI *That no extraordinary Excitations, Incitations, or Inspirations are bestowed from God, on men in these dayes.*

VII *That it is utterly unlawfull to give any* just offence *to the papist, or to any men whatsoever.*

VIII *What advantage the Fathers had of us, in learning and religion, and what we have of them.*

IX *That no new light, or new essentiall truths, are, or can be revealed in this age.*

X *That the doctrine of the Churches imperfection, may safely be preached, and cannot honestly be concealed.*

With severall Letters, to cleare the occasion of this Book.

I will beare the wrath of the Lord, because I have sinned against him, untill he plead my cause, and execute iudgement for me; then will he bring me forth to the light, and I shall see his righteousnesse, *Micah.* 7. 9.

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Alfred Bull Apr. 4, 1914

TO THE

Most Sacred, and Reverend

ASSEMBLY

For the

REFORMATION

of the CHURCH, now

convened by the PARLIAMENT.

Most Sacred and Reverend Divines,

I *Have but the thoughts of an Afternoone to ſpread before you; for I Examined the ſame Pace that I read, that if it were poſſible a Truth might overtake an Errour, ere it goe too farre. It is not a little Encouragement that I may ſit like the* Prophetesſe under the Palme tree, *under ſuch a* Shade *as your ſelves, and what weakneſſe ſoever may appeare in theſe my Aſſertions: This ayring them under your* Patronage, *will heale them. For ſo they*

brought forth the ſick into the ſtreets, that at leaſt the ſhadow of Peter might touch ſome of them. *Thus have I ſuddenly ſet up my* Candle *for others to* Light *their* Torch *at; and, I hope, you will pardon me, if my Zeale to the Truth made me ſee Anothers faults ſooner then mine Owne,*

Your Servant in Chriſt Ieſus

Iohn Saltmarſh.

TO
the Two most Famous
VNIVERSITIES
OF
ENGLAND,

I Dare not give you such high Epithites, as Master *Saltmarsh* bestoweth upon the *Assembly*, to call you the MOST SACRED. Be contented to be Stiled the *Two most Famous Universities*; a Title, which it is no Flattery to give you, but Injury to deny you.

Quid amplius præpotenti & immortali Deo tribuimus si quod eius proprium est eripimus? Bodin. de Repub. l. 1. c. ult.

I have the Studies of some whole dayes to spread before you. I am not ashamed to confesse so much, but should be ashamed to present your learned Considerations with lesse. And will rather runne the hazard of other mens Censure, to have studied so long to no purpose, then to

be guilty to my ſelfe of ſo much diſreſpect to *You*, as to offer to your Patronage what coſt me but ſleight ſtudying.

Indeed I examined his Examinations of my Sermon with the ſame pace that I read them. But I could not confute his Errors ſo ſpeedily as I could diſcover them, nor could I ſo ſoon make them appeare to others, as they appeared to me; and the Evidencing of his Faults did coſt me ſome Paines, whereof I hope I ſhall never have juſt Cauſe to Repent.

I am altogether out of hope that my Truth ſhould quickly overtake his Error, which had the Advantage of me both at the Starting and in the Speed; And yet I beleeve what I want in the ſwiftneſſe of my Feet, I ſhall have in the Firmeneſſe of my footing. And when I overtake it at laſt, as I am ſure I ſhall, ſeeing on truth will Tire (as being better at hand then at length) I am confident by Gods Aſſiſtance, it will get firme and quiet Poſſeſſion in ſpight of oppoſition.

It is altogether improper for me to compare *You* being Two in number to the *Palme Tree* under which the Prophetiſſe *Deborah* ſate;

But

But the Analogie will hold well, if I ſhould reſemble You to the *Two Olive Trees* continually dropping oyle in the Preſence of God. And me thinks Maſter *Saltmarſh* his Expreſſion to the *Aſſembly*, *VNDER SVCH A SHADE AS YOVR SELVES*, making *them in the Aſſembly* but a Shadow, (and then what is the Shadow of a Shadow worth under which hee deſireth to ſit?) was but an undervaluing and diminutive expreſſing of their worth.

I honour you as You Deſerve, and Counting You a Real and Laſting Subſtance, ſo I addreſſe my Reſpects unto you:

Humbly requeſting you to be pleaſed to Patronize and defend this my defence: the rather becauſe what doctrines therein I deliver, not long ſince I ſuckt from One of you, and in this reſpect I beleive both Breaſts give Milke alike; And therefore as your Learning is moſt Able, ſo your Goodneſſe will bee willing to Protect the ſame, not ſo much becauſe I had them from you, as becauſe you had them from the Truth.

Some perchance may blame my Choice in Chooſing You for my Protection who in theſe troubleſome times are ſcarce able to defend

your

your ſelves: The Univerſities being now *Degraded*, at leaſt ſuſpended from the degree of their former Honour. And I wonder, Men ſhould now talke of *an Extraordinary great Light*, when the two Eyes of our Land (ſo you were ever accompted) are almoſt put out. However this ſhort Interruption of your Happineſſe will but adde the more to your Honour hereafter.

And here, as it were Store of Pride for me to Counſell you, ſo it were want of duty not to Comfort you. Know, the only Good Token of theſe Times is, That they are ſo extreamely Bad they can never laſt long. God give you a ſanctified Impreſſion of your Afflictions, neither to ſleight them nor ſink under them; and ſo, forbearing to be longer troubleſome to your more ſerious Employments, reſteth

The meaneſt of your Sonnes
or Nephewes

Thomas Fuller.

TO

TO THE LEARNED AND MY WORTHY GOOD FRIEND, Master Charles Herle.

SIR,

WHen I read a Pamphlet of M. *Saltmarsh* written against me, it something moved my Affections, but nothing removed my Judgement. But when I saw it recommended to the world with your Approbation, in this manner,

"Nihil invenio in hoc Libello, cui Titulus,
"(*Examinations, or a discovery of some dangerous Po-*
"*sitions, delivered in a Sermon of Reformation Pre-*
"*ched by Tho. Fuller, B. D.* quin utiliter imprimatur.

Charles Herle.

I muſt confeſſe it troubled me not a little, ſuſpecting either my Eyes or my Underſtanding, that either I miſ-read *your Name*, or had miſ-written ſomething in my Sermon. Wherefore fearing Partiality might blind me in mine Owne Book (knowing that *Eli* was not the onely Indulgent Father to his owne Off-ſpring) I imparted my Sermon to ſome whom you reſpect, and they reſpect you: Men of ſingular Learning and Piety, to Examine it. Theſe likewiſe could diſcover no dangerous Poſitions in it, except ſuch as were dangerous for a Preacher to deliver, but ſafe for People to Receive in theſe Troubleſome Times. And I am Confident that their Iudgement was ſuch, They would not be deceived with my Falſehoods: and their Honeſty ſuch, They would not deceive me by their Flattery.

And now Sir (Love cannot Hate, but it may juſtly be Angry) Conſider how your accuſing of me, to maintaine dangerous Poſitions, might, as the Times ſtand, have undone me and mine, and at leaſt have intituled mee to a Priſon, now adayes the Grave of men alive. Times are not as formerly, when Schollers might ſafely Traverſe a Controverſie in diſputation. Honourable Tilting is left off, ſince men fell to down-right killing; and in vaine ſhould I diſpute my Innocence againſt Souldiers violence, who would interpret the Accuſation of a man of your Credit to be my ſufficient Conviction.

I have in this *my Defence*, ſo well as God did Enable me, more clearely expreſſed, and ſtrongly confirmed the Poſitions I formerly delivered, and requeſt you to tell mee, which are the dangerous Points that here I mainetaine. By the Lawes of our Land, the Creditor hath his Choice, whether he will ſue the Principall, or the

the Surety, and diſcretion will adviſe him, to ſue him which is moſt ſolveable, Your Ability is ſufficiently knowne, and ſeeing you have beene pleaſed to be bound for Maſter *Saltmarſh* his Booke, in your Approving it: blame me not Sir, if I (I will not ſay ſue you) but Sue to you for my Reparation.

If you can Convince me of my Faults herein (and I will bring great deſire, and ſome capacity to Learne from you) I ſhall owne my ſelfe your Proſelyte, thanke God for you, and you for my Converſion. Yea in a Printed ſheet I will doe publique Penance to the open view of the World, to ſhew men, that although I had ſo much Ignorance as to Erre, I have not ſo much Impudence as to Perſiſt in an Errour, and ſhall remaine,

Yours in all Chriſtian Offices.

THOMAS FULLER.

To the Reverend and his Worthy good Friend, Master *IOHN DOWNAM.*

SIR,

BEing about to read Master *Saltmarsh* his examination of a Sermon of mine, which you (to the Preachers credit, and Printers security) were pleased to approve for *Orthodox and Vsefull*, mine eyes in the beginning thereof, were entertained (I cannot say welcomed) with this following note,

An Advertisement returned to the Author, by a Reverend Divine, to certifie him touching the Licensers allowance of Master Fullers *late Sermon of Reformation.*

'Sir, *To satisfie you concerning M. Downams approbation* 'of Master Fullers *Sermon of Reformation, I assure you I* 'heard him complaine, *that he was wronged by him, in that ha-* 'ving taken exception at *some passages of that Sermon*, Ma- 'ster Fuller *promised to amend them according to his cor-* 'rection, *but that he did not performe what he promised.*

Conclude me not guilty if I were moved, but senceleſſe if I had not beene perplext with this accuſation. Had it beene true, I want a word bad enough to expreſſe the

the foulenesse of my deed. Yea justly may my preaching be suspected of falshood, if my practise be convicted of dishonesty. We know how the Corinthians, from the supposed breach of S. *Pauls* solemne promise, were ready to infer the falsity, at least the levity of his doctrine, till the Apostle had rectified their mistake. This added also to my trouble, that I can privately enjoy my innocence with more contentment to my selfe, then I can publikly declare it with safety to others. For the present therefore, all that I will returne, is this. 2 Cor. 1. 17, 18.

Here is an Accusation without a witnesse, or a witnesse without a name, and both without truth. Would the Inke of this reverend Divine (whosoever he was) only hold out to blot my name, and not to subscribe his owne? We know what Court was complayned of, as a great grievance, because Men therein might not know their Accusers. If it cannot consist with our mutuall safety, to have my accusers (as S. *Paul* had) *face to face*, yet it will stand with equity, I should have them name to name: till when, I account this nameless note, no better then a Libel both on you and me. Acts 25. 16.

God put an end unto these wofull times, before they put an end to us; that all outward hostility being laid aside, we may have more leisure to attend, and comfort to follow, that inward *Christian Warfare*, which your paines have so well described.

Yours in Christ Jesus

Thomas Fuller.

To Master *JOHN SALTMARSH*
Minister of *Hesslerton* in Yorke-shire.

SIR,

YOu have almost converted me, to be of your opinion, that some *extraordinary Light* is peculiarly conferred on men in this age. Seeing what cost me many dayes to make, you in fewer houres, could make void and confute. You *examined* (you say) *the same pace, you read*, and (as is intimated) wrote as fast, as you examined, and all *in one ofternoon*. This if it were false, I wonder you would say it; and if it were true, I wonder you could doe it. However I commend your policy herein: for besides that you have given the world notice of the Pregnancie of your parts, (and it is no fault of yours, if you be rather heard then beleeved) hereby you have done me a great disadvantage. For if I at leisure discover some notable errors in your examinations, you have a present Plea, that you wrote them suddenly, and I shall only be repaired for the wrong that you have done me, with your *raptim scripta*, whereas you had done *God as much Glory*, the cause as much good, more right to your selfe, and credit to me, if you had tooke more time, and more truely.

And now consider, you only endeavour to confute some dismembred sentences of my Sermon, of which some

ſome are falſely, and more of them imperfectly alleged. You know, how in a continued ſpeech, one part receives and returnes ſtrength and luſtre unto another. And how eaſie is it, to overthrow the ſtrongeſt ſentence, when it is cut off from the Aſſiſtance of the Coherence, before and after it? Alas, this diſiointing of things, undoeth kingdomes as well as ſermons, whileſt even weake matters are preſerved by their owne unity and entireneſſe. I have dealt more fairely with you, and ſet downe your whole Examinations, thereby not expecting any praiſe, but preventing juſt cenſure, if I had done otherwiſe.

If you demand why my anſwer comes ſo late, ſeeing ſo long ſilence may be interpreted a conſent. Know Sir, it was the tenth of September, before either friend in love, would doe me the favour: or foe in anger, the diſcourteſie, to convey your booke unto me.

Whether this proceeded from the intercepting commerce betwixt the City and the Country, or that your Booke was loath to come out of London: as ſenſible, that the ſtrength of your poſitions, conſiſted in the fortifications thereof.

When I had received one of your bookes, I had not your preſent parts to anſwer it. Men muſt doe, as they may doe: I hope, though my credit may, Gods cauſe ſhall not ſuffer by my delay; ſeeing Truth doth not abate with time. Here I ſpeake not of thoſe many afflictions, that have befalne me, as not being ſo unreaſonable, as to expect any pitty from others, in theſe dolefull dayes, wherin none are at leiſure to bemoane the miſery of any private men, whilſt the generall Calamity ingroſſeth all greife to it ſelfe; and yet, I may ſay, ſuch loſſes could not but diſturbe my ſtudies.

When

When I had finiſhed my anſwer, I could not ſo ſpeedily provide to have it printed. And to ſpeake plainely, I was adviſed by my beſt friends, to paſſe by your pamphlet altogether with ſilence and neglect, and apply my ſelfe onely to enlarge my Sermon, for the ſatisfaction of others.

However, that you may ſee I will not decline any thing: I have anſwered every operative paſſage in your Examination.

Here I might take juſt exception at the ſentence prefixed in the title page of your booke, 2 Tim. 3. 5. *Having a forme of Godlineſſe, but denying the power thereof.* Out of the whole quiver of the Bible, could you chooſe no other Arrow to ſhoot, and make me your marke? whom if you taxe for a *meere formaliſt*; God grant I may make a good uſe of your bad ſuſpition of me, endeavouring to acquit my ſelfe in Heaven, whom you have accuſed on Earth: I muſt *ſtand or fall to my owne Maſter*, to whom I hope I ſhall *ſtand*, being held up by my Saviour. Remember, remember, we muſt all appeare before *Gods Judgment Seat*, when thoſe things which *have been done in ſecret*, ſhall be brought to light. Meane time goe you on, a faſt as you can in the high way to heaven; but be not too free, willfully to daſh your fellow travellers, with foule aſperſions: for if dirt may paſſe for coine, debts in this nature, may eaſily be paid you backe againe, ſo reſteth

Thomas Fuller.

TO

TO MY DEARE PARISH SAINT MARY SAVOY.

MY deare Parish, for so I dare call you, as conceiving that although my calamities have divorced me from your bed and board, the matrimoniall knot betwixt us is not yet rescinded. No not although you have admitted another, (for feare I hope rather then affection) into my place. I remember how *David* when forced to fly from his wife, yet still cals her, *My wife Michall:* even when at that time, she was in the possession of *Phaltiel* the sonne of *Laish*, who had rather bedded then wedded her. 2 Sam. 3. 14.

This Sermon I first made for your sake, as providing it, not as a feast to entertaine strangers, but a meale to feed my family. And now having againe inlarged and confirmed it, I present it to you, as having therein a proper interest, being confident, that nothing but good and profitable truth is therein contain'd.

Some perchance will obiect, that if my Sermon were so true, why then did I presently leave the parish when I had preached it? My answer is legible in the Capital letters of other ministers miserie, who remaine in the City. I went away, *for the present distresse*, thereby reserving my selfe to doe you longer and better service? if Gods providence shall ever restore me unto you againe. And if any tax mee as *Laban* taxed *Iacob*. *Wherefore didst thou flee away secretly*, without taking solemne leave? I say with *Iacob* to *Laban*, *because I was afraid*. And that plaine dealing Patriarch, who could not be accused for purloining a shooe latchet of other mens goods, confesseth himselfe guilty of that lawfull felony, that hee *stole away* for his owne safety: seeing truth it selfe may sometimes seeke corners, not as fearing her cause, but as suspecting her judge.

1 Cor 7.16.

Gen.31.27.

Gen.31.31.

And now all that I have to say to you, is this, *Take heed how you heare*: imitate the wise and noble *Bereans*, whatsoever the Doctor, or doctrine bee which teacheth, or is taught unto you. *Search the Scripture daily whether these things be so*. Hansell this my counsell, on this my booke: and here beginning, hence proceed to examine all Sermons, by the same rule of Gods word.

Luk.8. 18.
Acts 17.11.

Only this I adde also, Pray daily to God, to send us a good and happy Peace; before we be all brought to utter confusion. You know, how I in all my Sermons unto you, by leave of my Text, would have a passage in the praise of Peace. Still I am of the same opinion. The longer I see this warre, the lesse I like it, and the more I loath it. Not so much because it threatens temporall ruine to our Kingdome, as because it will bring a generall spiri-

tuall

tuall hardneſſe of hearts. And if this warre long continues, we may be affected for the departure of charity, as the *Epheſians* were at the going away of Saint *Paul*, *Sorrowing moſt of all, that we ſhall ſee the face thereof no more.* Strive therefore in your prayers that, that happy condition which our ſinnes made us unworthy to hold, our repentance may, through Gods acceptance thereof, make us worthy to regaine. Act. 20. 38.

Your Loving Miniſter

THOMAS FULLER.

To the unpartiall Reader.

BE not affraid to peruſe my Poſitions, though they be accuſed to bee dangerous. The Saints did not feare infection from the company of Saint *Paul*,
Acts 24.5. though he was indicted to be a *Peſtilent Fellow*.

To acquaint you with my intentions in this Book (that ſo you may proportion your expectation accordingly) Herein I have to my Power vindicated the truth: conſulting with my conſcience, not outward ſafety; Inſomuch that I care not whom I diſpleaſed, to pleaſe *the Bird in my Breaſt*. Yea when the actions of other men, have by the Examiner beene laid to my charge, I have tooke the boldneſſe to leave them to their Authors to defend. For though Honeſtie commands me to pay my owne debts, yet diſcretion adviſeth me from *Solomons* mouth, to a-
Pro. 11.15. void *Sureti-ſhip*, and not to Breake my ſelfe with being bound for the Errors of others.

I cannot but expect to procure the Ill-will of many, becauſe I have gone in a middle and moderate way, betwixt all extremities. I remember a ſtory too truely appliable to me. Once a Jayler demanded of a Priſoner, newly committed unto him: whether or no he were a Roman Catholick. No, anſwered he: what then ſaid he, *are you an Anabaptiſt?* Neither replied the Priſoner, What, (ſaid the other) *are you a Browniſt*. *Nor ſo* ſaid the

man

man, *I am a Proteſtant.* Then ſaid the Jayler, get you into the dungeon: I will afford no favor to you, who ſhall get no profit by you: Had you beene of any of the other religions, ſome hope I had to gaine by the viſits of ſuch as are of your owne profeſſion. I am likely to finde no better uſage, in this age, who profeſſe my ſelfe to be a plaine Proteſtant, without wealt or garde, or any Addition: equally oppoſite to all *Hereticks* and *Sectaries*.

Let me mate this with another obſervation. By the Law *of the twelve Tables*, if a man were indebted but to one creditor, he had no Power over his body: but if he owed mony to many, and was not ſolvable, all his creditors together might ſhare his body betwixt them, and by joynt conſent pluck him in peeces. Me thinks, a good Morall lurkes in this cruell Law: namely, that men who oppoſe one adverſary alone, may come off and ſhift pretty well; whilſt he who provokes many enemies, muſt expect to bee torne aſunder: and thus the poore *Levite*, will bee rent into as many pieces, as the *Levites wife* was. Bodin. de Repub. lib. 1. p 50. Judg. 19. 29.

Yet I take not my ſelfe to bee of ſo deſolate and forlorne a Religion, as to have no fellow profeſſors with me. If I thought ſo, I ſhould not only ſuſpect, but condemne my judgement: having ever as much loved ſingleneſſe of heart, as I have hated ſingularity of opinion. I conceive not my ſelfe like *Eliah to be left alone*: having, as I am confident, in England, more then ſeventy thouſand, juſt of the ſame Religion with me. And amongſt theſe, there is one in price and value, eminently *worth tenne thouſand*, even our gratious Soveraigne, whom God in ſafety and honour long preſerve amongſt us. 1 King. 19. 14.

And here I muſt waſh away an aſperſion, generally,

 but

but falsely cast on men of my profession and temper: for all *moderate* men, are commonly condemned for *Lukewarme*

As it is true, *Sæpe latet vitium proximitate boni.*

It is as true, *Sæpe latet virtus proximitate mali.*

And as Lukewarmnesse hath often fared the better (the more mens ignorance) for pretending neighbourhood to moderation: so Moderation (the more her wrong) hath many times suffered for having some supposed vicinity with lukewarmnesse. However they are at a grand distance, Moderation being an wholesome Cordiall to the soule: whilst lukewarmnesse (a temper which seekes to reconcile hot and cold) is so distastefull, that *health it selfe* seemes sick of it, and vomits it out. And we may obserue these differences betwixt them. Rev. 3 16.

First the Lukewarme man (though it be hard to tell what he is; who knowes not what he is himselfe) is fix't to no one opinion, and hath no certain creed to beleeve; Whereas the Moderate man, sticks to his principles, taking Truth where soever he findes it, in the opinions of friend, or foe; gathering an herb, though in a ditch: and throwing away a weed, though in a Garden.

Secondly, the Lukewarme man, is both the archer and marke himselfe; aiming only at his owne outward security. The Moderate man, levels at the glory of God, the quiet of the Church, the chooſing of the Truth, and contenting of his conscience.

Lastly, the Lukewarme man, as hee will live in any Religion, so he will dye for none. The Moderate man, what he hath warily chosen, will valiantly maintaine, at least wise intends, and desires to defend it, to the death.

The

The *Kingdome of Heaven* (saith our Saviour) *suffereth violence*. And in this sense, I may say, the most moderate men are the most violent, and will not abate an hoose, or haires breadth, in their Opinions, whatsoever it cost them. And time will come, when Moderate men, shall be honoured as *Gods Doves*, though now they be hooted at, as *Owles in the Desart*. Mat. 11. 12.

But my Letter swels too great, I must break off. Only requesting the reader by all obligations of charity. First, to read over my *Sermon*, before he entreth on the *Examination*. To conclude, when I was last in *London*, it was generally reported that I was dead: nor was I displeased to heare it. May I learne from hence with the Apostle, *To Die daily*. And because to God alone tis known, how soon my death may come, I desire to set forth this book as my *Will and Testament*, which if it can be of no use to the reader, it may be some ease and comfort to the writer, that the world may know, in this multitude of Religions, what is the Religion of

Thy Servant in Christ Iesus
Thomas Fuller.

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Thy Servant in Christ Jesus

Thomas Fuller.

A SERMON OF Reformation.

Preached at the Church of the SAVOY, last Fast day, July 27, 1643.

By *Thomas Fuller* B. D. and Minister there.

LONDON, Printed in the yeare of our Lord. 1643.

A SERMON OF Reformation.

Preached at the Church of the Savoy last Fast-day, July 27. 1643.

By Thomas Foster B. D. and Minister there.

LONDON,
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A SERMON OF REFORMATION.

HEB. 9. 10.

Vntill the time of Reformation.

THose who live beyond the Polar circles, are called *Periſcii*, becauſe they have ſhadows round about them. In a more myſticall meaning the Jewes before Chriſt may be ſo called, living in conſtant Umbrages of Types and Ceremonies which were taken away when the Sunne of Righteouſneſſe did ariſe. Their ſacrificing of Lambes and Rammes, and Kids and Goats, and Calves, and Kine, and Turtle-doves, with their obſerving of Meates and Drinkes, and Dayes, whereas the Apoſtle ſaith, *Coloſ.* 2. 17. *A ſhadow of things to come, but the body is of Chriſt.* 1

Yea, in ſome ſenſe I may ſafely ſay, that the very *Sanctum* and *Sanctum Sanctorum*, was ſtill but the outward *Atrium*,

as containing therein such Types, as related to a higher and holier truth: To instance only in the Holy of Holies, herein were seven sacred Utensils, all full fraught with Heavenly Mysteries.

3 First, the Golden Censor, signifying our prayers mingled with Christs merits (woefull for us if he did not give better Incense then we bring) which he offers up for us to his Father. Secondly, *The Arke of the Covenant overlaid round about with gold*; whilest *Shittim* wood was in the middest thereof, to Typifie Christs humanity decked and adorned with his Godhead. Thirdly, *the Pot of Manna*, looking backwards in memoriall of the miraculous meat of the Israelites in the Wildernesse: And forwards to set forth Angels food in Heaven, which is neither to eat nor to drinke, but to doe Gods will, and to see Gods glory. Fourthly, *Aarons Rod which budded*, and besides the History contained therein, alluded to Christs Resurrection, *that Branch of Jesse* cut downe and cast out amongst the dead: which yet afterwards did revive, flourish, and fructifie. Fifthly, *The Tables of the Covenant*, wherein the Commandements were written by Gods finger, to intimate, that only an infinite power can effectually print Gods Lawes in our hard and obdurate hearts. Sixthly, the golden Cherubims overshadowing the Mercy-Seat with their wings, and looking towards it; to shew, that the mystery of Gods mercy is to be covered from the curiosity of prophane eyes, whilest the pious may with comfort behold it. Seventhly, and lastly, *the Mercy-Seat it selfe*; the Embleme of that Mercy-Seat in Heaven, to which poore penitents being cast at the Barre of Gods justice have a free and open appeale.

4 All these were of gold and pure gold, and yet Saint *Paul* (*Gal.*4.9.) calleth all legall ceremonies *beggarly Elements*, in comparison of Christ the Truth, in whom these did determine and expire: As the rude lines of Black-Lead wherwith the Picture is first drawne, vanish away when the curious

rious Limner layeth on the lively colours; ſo that all theſe outward Ordinances had an end at the comming of Chriſt, being only to laſt, *Vntill the time of Reformation.*

The Text is ſo ſhort, it needs not to be divided, only the word REFORMATION muſt bee expounded; a word long in pronouncing and longer in performing, as generally ſignifying the bettering, and amending of what is amiſſe; In Greeke διόρθωσις, *A Through Rectifying.* However, ſometimes the word *Reformation* is not oppoſed to things bad in their owne nature, but to things that are leſſe perfect, and may be more perfected, as in the Text. For the Ceremoniall law of the Jewes was compleat in its kinde, as given of God, and every thing made by *Him*, muſt be like *Him* that made it *very good.* Yet comparatively that law was imperfect, and needed a Reformation, which was performed at Chriſts comming. Beſides, though the Ceremoniall Law was good in it ſelfe, yet it was bad as it was abuſed by the ignorant Jewes. For though the knowing Patriarks looked through, and beyond the Types to the Meſſias himſelfe: yet the dull People miſtaking the Shell for the Kernell, and the Casket for the Jewell; lodged their ſoules where they ſhould only have bayted, and did dote on the ſhadowes as on the ſubſtance it ſelfe; in which reſpect the Peoples judgements, as well as thoſe Ceremonies, needed a Reformation. 5.

The maine point we ſhall inſiſt on, is this; That *Chriſtians living under the Goſpel, live in a time of Reformation,* which will appeare in ſeverall particulars: For beſides Ceremonies removed according to the principall intent of the Text; Manners are now reformed and Doctrine refined: Poligamy connived at in the Patriarks, now generally condemned, the Bill of Divorce cancelled by Chriſtianity, which was permitted to the Jewes, not becauſe that was good, but becauſe they were bad, and by this Tolleration were kept from being worſe. The ſecond Table 6.

ble abused by the restrictive Comments of the Pharisees, confining those Lawes (which were made to confine them) onely to the outward Act, are now according to our Saviour interpretation extended to their true dimension. The mistery of the Trinity clouded in the old Testament, is cleered in the New. The Doctrine of Gods righteousnesse by faith, of the merrit of Christ, of the spirit of Adoption, of the Resurrection of the Body, darkly delivered under the Law are manifested in the Gospel, with many other heavenly Revelations.

7. *Use.* Let us be hartily thankfull to God, who gave us to be borne since the comming of Christ in the time of Reformation. Our Twi-light is cleerer then the Jewish Noonday: The men of *China* use to brag, that they (because of their ingenious civility) have two Eyes, the Europæans one, and that all the World besides are starke blinde; more truely it may be said that the Christans had two Eyes, the Law and Gospell; the Jewes but one, the Law alone, and all people and Pagans besides sit in darknesse and the shadow of death. The Jewes indeed saw Christ presented in a land-scept, and beheld him through the Perspective of faith, *seeing the promises a farre off.* But at this day a Dwarfe-Christian is an overmatch for a gyant Jew in knowledge, as appeareth by our Saviours Riddle, *Mat.* 11. 11. *Among them that are borne of women there hath not risen a greater then* John *the Baptist: Notwithstanding he that is least in the Kingdome of Heaven, is greater then he.*

8 Which Riddle is thus untyed: *John* Baptist was the greatest amongst the Children of Women, because other Prophets foresaw Christ, He saw him, others spake of Christ, He spake to him, and had the high honour to baptize him with water, by whose spirit he himselfe was baptized: Yet was he the least in the Kingdome of Heaven (which properly began after Christs Ascention) because

cauſe though perchance acquainted with the generals thereof, the particulars of the time, place, meanes and manner, were as much conceal'd from him, as cleerly revealed unto us. He never knew that *Judas* ſhould betray Chriſt; *Caiphas* accuſe him, *Peter* deny him, *Pilate* condeme him, Souldiers crucifie him, *Nicodemus* embalme him, *Joſeph* bury him. Theſe, and many more Circumſtances of our Saviours paſſion, Reſurrection and Aſcention, now Hiſtories to our Children, were Miſteries to *John* Baptiſt; who, though Chriſts Harbinger *to prepare his way*, yet did not live to ſee his Maſter to poſſeſſe what he had provided for him: Wherefore if *Alexander* the Emperour did count himſelfe much indebted to the Gods, that he was borne a Grecian, and not a Barbarian, how thankfull ought we to be to God, who gave us to be borne neither Jewes, nor Pagans, but Chriſtians, ſince *the time of Reformation.*

But this indeed were true, if all things in the Church continued at this time in the ſame condition of Primative Purity, whereto Chriſt Reform'd it. But long ſince, That *falling away*, foretold by the Apoſtle, is come to paſſe, and that *man of ſinne* hath played his part in the Church, therein deforming Manners, with Vice, Doctrine with Hereſie, Diſcipline with Superſtition. As for any Reformation which ſince hath happened in *England*, it hath been but partiall and imperfect. King *Henry* the eight brake the Popes necke, but bruiſed not the leaſt finger of Popery; rejecting his Supremacy, but retaining his ſuperſtition in the ſix Articles. The Reformation under *Edward* the ſixth, was like the Reformer, little better then a childe, and he muſt needs be a weake *Defender of the Faith*, who needed a Lord Protector for himſelfe: As Nurſes to woe their Children to part from knives, doe ſuffer them to play with Rattles; ſo the State then permitted the People (infants in Piety) to pleaſe themſelves with ſome frivious points of

9. *Object.*

Popery, on condition they would forsake the dangerous opinions thereof. As for Queene *Elizabeth*, her Character is given in that plaine, but true expression, *that she swept the Church of* England *and left all the dust behind the doore.* Her Successors have gone in the same path, and the same pace with little alteration, and lesse Addition in matters of Moment, save that besides some old errours unamended; many Innovations have broken in upon us, which might be instanced in, were it as safe as it is easie to reckon them up. We therefore desire and expect a *Through Reformation*, to see Christ mounted on his Throne, with his Scepter in his hand, in the Purity of his Ordinances, and we shall grieve and groane *untill* such *a Reformation.*

10. *Answ.* This objection containes many parts, and must be taken asunder: Some things therein are freely to be granted, and others flatly to be denied, and others warily to be qualified. We freely confesse the Deformation by Popery, as also, that the Reforming was by *Henry* the eight and *Edward* the sixth (good Prince, of whom I had said, that he dyed too soone, but because he dyed when God would have him) were but partiall and imperfect. *Withall, we flatly deny that Queene* Elizabeth *left the dust behinde the Doore, which she cast out* on the Dunghill; whence this uncivill expression was raked up. The Doctrine by her established, and by her Successors maintained in the 39. Articles, if declared, explained and asserted from false Glosses, have all gold, no dust or drosse in them.

11. Againe, we freely confesse that there may be some faults in our Church in matters of practice and Ceremonies, and no wonder if there be, it would be a Miracle if there were not; Besides, there be some Innovations, rather *in the Church* then *of the Church*, as not chargeable on the Publique Account, but on private mens scores, *who are old enough; Let them answer for themselves.* Religion in *England*, is like the Cloathes of the Isralites,

Iſraelites, *Deuteronomie* 29. 5. which for many yeeres together waxed not old. Alas, in ſome places it is threed-bare, may it have a new nappe; in more it is ſpotted, may it be well ſcowred; and in all places rent aſunder, may it be well mended.

A Through Reformation, we, and all good men doe 12.
deſire with as ſtrong affections, though perhaps not with ſo loud a noiſe, as any whatſoever. The higheſt clamour doth not alwayes argue the greateſt earneſtneſſe. But with this qualification, that by *Through Reformation*, we meane ſuch a one, whereof we are capable, *pro ſtatu viatorum*, made with all due and Chriſtian moderation: That Arrow is well drawne, that is drawne to the head, but it may over-drawne cleane through the Bow, and ſo doe no good. There is in like manner a poſſibility of out-doing, even in the point of Reforming: And therefore how a true Through Reformation may be made, and managed long to continue, by Gods aſſiſtance and your patience; I will take in hand to give the true Characters of ſuch who are to be true and proper Reformers.

Firſt, they muſt have a lawfull calling thereunto: 13
What better deede then to make Brothers friends, and to be an equall Umpire betwixt them? Yet Chriſt himſelfe declin'd the Imployment, as out of his Vocation, *Luke* 12. 14. *Who made me a Iudge or Deuider over you.* Some good duties lye in common to all good men. Whoſoever is called a Chriſtian hath a juſt calling to performe them: 'Tis ſo farre from being a ſinne for any to doe them, that it is a ſinne for any to leave them undone. But there be other duties, which God hath impaled in, for ſome particular perſons, ſo that it is a Ryot or Treſpaſſe at leaſt for any other to force their Entrance into them: Amongſt theſe Actions, Reformation of Churches is a chief, as of higeſt Honour, and greateſt concernment.

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14. Now, the Supreme power alone, hath a lawfull calling to Reforme a Church in thoſe reſpective places, wherein it is ſupreme; Where this ſupreme power is ſeated, the Statiſts of the ſeverall places may judge, the Divine goeth no farther, but to maintaine that where the Supreme power is, there alone is the power of Reformation; as it plainely appeares by the Kings of *Iudah* in their Kingdome. Two ſorts of Idolatry, the Jewes therein were guilty of: The one Groſſe, the other Refined. Groſſe Idolatry againſt the firſt Commandement, in worſhipping a falſe God, as *Baal*, and the like. Refined Idolatry, againſt the ſecond Commandement, in worſhipping the true God after falſe and forbidden manner, 2. *Chronicles* 33. 17. *Nevertheleſſe the people did ſacrifice ſtill in the high places, yet unto the Lord their God onely.* Groſſe Idolatry found many Reformers, *Aſa*, *Ioaſh*, *Amaziah*, *Uzziah*, *Iotham*, *Manaſſeh*, whileſt onely two *Iehoſaphat* and *Hezekiah*, endeavoured the Reforming of Refined Idolatry, and *Joſiah* alone perfected it. In both we may obſerve, that the Kings were praiſed for doing ſo much, or diſpraiſed for doing no more, which plainly proves, that the Reforming of the Church did properly pertaine unto them. God neither miſtakes, nor confounds the good Deeds, or Rewards of men; but ſet the due praiſes on the true perſons; the perſon that doth well ſhall be praiſed: the Prince ſhall not be commended for the good Deeds of the people, nor the people commended for the good Deeds of the Prince; indeed Gods threatens the common people of Iſrael, *Leviticus* 26. 23. with Beaſts, Warres, and many other Plagues, *if they will not be reformed.* But we never read that God reproved the people, for not Reforming the Jewiſh Church from Idolatry, as a Taske belonging to the Supreme power placed over them.

Meane

Meane time meere private men must not be idle, but move in their Spheare till the Supreme power doth Reforme. First, they are dayly to pray to God to inspire those who have power and place with Will and Skill, courageously to begin, constantly to continue, and happily to conclude such a Reformation. Secondly, *they* are seriously to reforme themselves: He needs not to complaine of too little worke, who hath a little world in himselfe to amend: A good man in Scripture is never called Gods Church (because that is a collective terme belonging to many) but is often termed Gods Temple, such a Temple it is lawfull for every private man to Reforme: He must see that the foundation of faith be firme, the Pillars of Patience be strong, the windowes of Knowledge be cleere, the roofe of Perseverance be perfected. Thirdly, he may Reforme *the Church in his house*, *Philemon* 2, carefully looking to his owne Family, *Iosh.* 24. 15. *that he and his house may serve the Lord.* But as for the publique Reforming of the Church in generall, he must let it alone as belonging to *the Supreme power*, to whom it is appropriated. 15

But seeing wee have occasion to speake of lawfull Callings, what Calling (may some say) have you to meddle with this point above your reach, and without your Compasse; Who penned your Commission to take such matters in hand? Leave the describing of Reformers Characters to such, who have more age, experience, and ability to performe it. *Object.* 16

I am, or should be, most sensible of mine owne weakenesse, being ἐλαχιστότερος, the least of those that dispence the Word and Sacraments. Yet have I a calling as good as the Church of *England* could give me: And if she be not ashamed of such a Sonne, I count my selfe honoured with such a Mother. And though meere private Christians may not intermeddle with publick Reforming of a Church, Gods *Answ.* 17

Prophets have in all Ages, challenged the priviledge to tell neceſſary Truths unto the greateſt. The Tongue uſed to be cut out of the Roman Sacrifices, and given unto their Heraulds, to ſhew that freedome of language was allowed them. We are Chriſts Ambaſſadours, 2 *Corinthians* 5.20. and claime the leave to ſpeak Truth with ſoberneſſe: And though I cannot expect my words ſhould be *like Nailes faſtened by the Maſters of the Aſſemblies, Eccl.* 12.11. Yet I hope they may prove as Tacks, entred by him that deſires to be faithfull and peaceable in Iſrael.

18 The ſecond Requiſite in Reformers, is Piety. The very *Snuffers in the Tabernacle were made of pure Gold, Exodus* 37. 23. They ought to be good themſelves, who are to amend others, leaſt that reproofe fall heavie on them, *Pſalme* 50. 16. *But unto the ungodly* (ſaith God) *Why doeſt thou preach my lawes, and takeſt my Covenant in thy mouth? Whereas thou hateſt to bee Reformed, and haſt caſt my words behinde thee.* And though ſometimes bad men may Reforme others, *by vertue of their Office*: Yet when it is done by the Office of their Vertue, and efficacy of their goodneſſe, it is more gracefull in it ſelfe, more acceptable to God, and more comfortable to the Doer.

19 Thirdly, Knowledge in a competent, yea, plentifull meaſure: Dangerous was the miſtake committed by Sir *Francis Drake* in Eighty Eight; when neglecting to carry the Lanthorne, (as he was commanded) in the darke night, chaſed five Hulkes of the Dutch Merchants, ſuppoſing them to have been his Enemies of the Spaniards. Such and worſe Errors may be committed in the Reforming of a Church, good miſtaken for bad, and bad miſtaken for good, where the light of knowledge is wanting for direction.

Camdens Eliz. p. 367.

20 Fourthly, true courage and magnanimity. Reformers need to be armed with a ſtout ſpirit Cap à Pee, which are

are to breake through the front of bad customes long received. Such Customes, as they are bad, are *Vsurpers*, as they are Customes are Tyrants, and will stickle stoutly to stand in their old place. Saint *Matthew* saith, 27.15. *At the feast the Governour was wont to release unto the people a Prisoner.* Saint *Luke* saith, 23.17. *Of necessity he must release one unto them at the Feast.* What was but a Curtesie at the first, grew in processe of time to bee a custome, and at last became a necessity. Such customes made necessary by continuance must Reformers expect to encounter, and resolve to remove. O, Coward-lines in a Magistrate is a great sinne! Who would thinke to finde the fearfull marching in the fore-front? and yet in that forlorne hope which goeth to Hell, *Revelations* 21. 8. see them first named, *but the fearfull, the unbeleeving and abominable*, &c. so necessary is Christian courage, especially in a Reformer.

Fifthly and lastly, they must be endued with *Christian discretion*, a grace that none ever speak against, but 21
those that wanted it; *A good man will guide his affaires with discretion*, Psalme 112. 5. I must confesse there is a discretion (falsely so called) both carnall in it selfe, and inconsistent with true Zeale, yea, distructive of it. Christ had two Disciples of the same name, the one a true man, the other a Traytor, both *Iudasses*. Wherefore to prevent mistakes, the former is never cited in Scriptures, but with an addition, *Iudas saith unto him, not Iscariot, Lord*, &c. *Iohn* 14. 22. *Iudas* the servant of IESVS CHRIST, and Brother of *Iames*, *Iude* 1. In like manner wee, here mentioning Discretion, call it *Christian Discretion*, for difference thereof, that all may know, we meanse not that which destroyes Zeale, but that which directs it; not that which quencheth Zeale, but which keepes it in the Chimney, the proper place thereof; not that which makes it lesse lively, but what

makes

makes it more lasting. This Discretion, though last named, is not least needfull in the Reformers of a Church; and must principally appeare in two things; First, the not sparing of the Tares for the Wheats sake. Secondly, the not spoyling the Wheat for the Tares sake.

22. The not sparing the Tares for the Wheats sake. By Tares we understand, not only things unlawfull in a Church, but things unexpedient and unprofitable, which also must be removed: The barren Fig-tree, *Luke* 13. 17. was condemned, not for bearing deadly or dangerous fruit, but none at all. *Cut it downe, Why cumbereth it the ground?* Gods Garden ought to bee so well dressed, as to have nothing superfluous, that doth harme that doth no good therein. *Hee that will not Worke, neither shall hee eate,* 2 *Thessalonians* 3. 10. If such Ceremonies are to be found in our Church, which will not labour, neither needfull in themselves, nor conducing to decency, let them no longer have countenance in the Church, nor maintenance from it.

23. The not spoyling the Wheat for the Tares sake, and letting those things alone which are well ordered already. Yet is there a generation of Anabaptists, in number fewer, I hope, then are reported, yet more I fear then are discovered; people too turbulent to obey, and too tyrannicall to command. If it should come into their hands to reforme, Lord what worke would they make. Very facile, but very foule is that mistake in the vulgar Translation, *Luke* 15. 8. Instead of *Everrit domum, shee swept the house,* 'Tis rendred, *Evertit domum, She overturnd the house.* Such sweeping we must expect from such Spirits, which under pretence to cleanse our Church, would destroy it. The best is, they are so farre from *sitting at the Helme,* that I hope they shall ever be *kept under Hatches.*

24. Now as discretion discovereth it selfe in the matter of Reformation,

Reformation, ſo alſo it appeareth in the manner thereof. Firſt, it is to be done with all reverence and reſpect to the ancient Fathers. Theſe, though they lived neer the Fountain of Religion, yet lived in the Marches of Paganiſme; as alſo in the time wherein the *Myſtery of iniquity began to work*, which we hope is now ready to receive the wages. If therefore there be found in their practice any Ceremonies ſmacking of Paganiſme or Popery, and if the ſame can be juſtly chalenged to continue in our Church, I plead not for their longer life, 25
but for their decent buriall.

Secondly, with honourable reſervation to the memories of our firſt Reformers. Reverend *Cranmer*, Learned *Ridley*, Down right *Lattimer*, Zealous *Bradford*, Pious *Philpot*, patient *Hooper*, men that had their failings, but worthy in their Generations; *Theſe bare the heat of the day*, indeed, which were burnt to aſhes; and though we may write a fairer hand then they, yet they affixed a firmer Seal, that dyed for their Do- 26.
ctrine.

Laſtly, with carefulneſſe, not to give any juſt offence to the Papiſts. Say not, we need not to feare to offend them, who would confound us. We have ſo long waited for their converſion, we have almoſt ſeene our ſubverſion. Indeed we are forbidden to offend Gods *little ones*, but not inhibited to offend the Devils *great ones*. And though S. *Paul* bids us to *give no offence to thoſe that are without*, that is meant of pure Pagans; and therefore the Papiſts being neither well *within* nor well *without*, fall not under that precept. For all theſe Expreſſions ſavour more of *Humor* then Holineſſe, of *Stomack*, then the Spirit. Though Papiſts forget their duty to us, let us remember our duty to them; to them, not as Papiſts, but as profeſſors of Chriſtianity, to their perſons, not erroneous

opinions, not giving them any juſt offence. But if they will be offended without cauſe, be their amends in their own hands. If *Rebeckah* will come to *Iſaac*, ſhe ſhall be wellcome. But in no caſe ſhall *Iſaac* go back to *Rebeckah*, *Geneſis* 34. 6. *Beware that thou bring not my ſon thither again.*

27. Theſe five Ingredients muſt compound effectuall reformers. Where any, or all of theſe are wanting, a Reformation will either not be made, or not long kept. Witneſſe the pretended Reformation, the Papiſts ſo much bragge off, in the laſt of Queen *Mary*, in the Univerſity of *Cambridge*, by the *Delegates of Cardinall Poole*. Where nothing of worth was done, but many fooliſh ceremonies enforced, and the Bones of *Bucer* and *Phagius* burnt. It paſſeth for the expreſſion of mad man, *to beat the aire*, and it is little better to beat the *earth*. To fight (as they did) againſt duſt and aſhes, bodies of men long before buried: except they thought by this ſimilitude of burning dead bodies, to worke in ſilly people a beliefe of Purgatory fire, tormenting ſoules deceaſed. Now when it came into queſtion whether the Ordinances and Deciſions of thoſe Reformers ſhould be ingroſſed in Parchment, or in paper, [a] Doctor *Swinborne*, Maſter of *Clare Hall* gave his opinion, that paper would doe the deed well enough, as being likely to laſt longer then thoſe decrees ſhould ſtand in force; as afterward it came to paſſe, they being all reſcinded in the next yeer, being the firſt of Queene *Elizabeth*.

Fox. Acts Monum. pag. 1064

28. Two things more muſt here be well obſerved. Firſt, that there is a grand difference betwixt founding of a new Church, and reforming of an old. For the former, Saint *Paul* outſtript all men in the World. The Papiſts bragge much of King *Edgar*, who is ſaid to have founded as many Monaſteries, as there be weekes in the

the yeer. Surely more Churches in *Asia* and *Europe* were built from the ground by Saint *Paul*, *who strived to preach the Gospel, not where Christ was named, lest he should build upon another mans foundation*, *Romans* 15. 20. But reforming of Churches is an easier work, as not giving a Church the life but the lustre; not the birth but the beauty; either repairing what is defective, or removing what is redundant. Thus we acknowledge *Solomon* the sole founder of the Temple, though *Ioash* repaired it, amending the breaches thereof. *Iotham* enlarged it, adding the beautifull porch thereto; and *Ezechiah* adorned it, covering the pillars with silver therein.

However, it is worth our observing, that Reformers are sometimes ambitious to entitle themselves to be founders, as being covetous of credit, and counting it more honour to make a thing, then to mend it. Thus *Nebuchadnezzar* boasted, *Daniel* 4. 30. *Is not this great Babylon that I have built for the house of the Kingdome, by the might of my power, and for the honour of my majesty?* Whereas *Babylon* was built by *Nimrod*, or (as others say) *Semyramis*, many yeers before *Nebuchadnezzars* cradle was made. Yet he, no doubt, did encrease, strengthen, and beautifie it; on which title, see how he engrosseth all the glory unto himselfe, as first, and sole founder! *Is not this great Babylon that I have built?* 29.

Let none in like manner brag, that they are now the first Founders of a Church in *England*, built long since therein, time out of minde. We deny and defile such Papists as say that *Augustine* the Monke was the first Apostle of this Island, where the Gospel long before had been preached, though not to the *Saxons* our Ancestors, yet to the *Britans* our Predecessors. Yea, having cause to search who first brought Christianity 30.

over into *Britanny*, my endeavours have been ſtill at a loſſe and left at uncertainty. Perchance as God, *Deuteronomie* 34. 6. buried the body of *Moſes*, That *no man knoweth the place of his Sepulchre unto this day*, to cut off from the Jewes all occaſion of Idolatry; So it ſeems his wiſdom hath ſuffered the names of the firſt founders of Religion *Here* to be covered in obſcurity, to prevent poſterity from being ſuperſtitious to their Memories. However, if juſtly we be angry with the Papiſts for making the Brittiſh Church (a tall ſtripling grown,) to weare ſwadling cloathes againe: more cauſe have we to diſtaffe the pens and preachings of ſuch who make their addreſſes unto us, as unto pure Pagans where the word is newly to be planted. A

In a book of directions to travel.

[b] Moderne Author tels us a ſtrange ſtory, how the ſervants of Duke *D. Alva*, ſeeking for a Hawke they had loſt, found a new country in the Navell of *Spaine*, not known before, invironed with Mountaines, and peopled with naked Salvages; I ſhould wonder if ſuch a *Terra incognita* could be found in *England*; which (what betwixt the covetouſneſſe of Landlords and the carefulneſſe of Tenants) is almoſt meaſured to an Acre. But if ſuch a place were diſcovered, I muſt allow that the Preachers there were the firſt planters of the Goſpel, which in all others places of the kingdom are but the Continuers thereof. I hope Chriſt hath reaped much goodneſſe long ago, where theſe, now, new-pretend to plant it. And if *England* hath not had a true Church hitherto, I feare it will not have a true Church hereafter.

31. The ſecond thing I commend unto you is this, That a perfect Reformation of any Church in this world may be deſired, but not hoped for. Let *Zenophons Cyrus* be King in *Plato's* Common-wealth; and Batchelors wives breed maides children in *Mores Vtopia*, whileſt Roſes grow

grow in their Gardens without prickles, as Saint *Basil* held they did before the fall of *Adam*. These phanſies are pleaſing and plauſible, but the performance thereof unfeiſable; and ſo is the perfect reformation of a Church in this world difficult to bee deſcribed, and impoſſible to be practiſed. For beſides that Sathan will doe his beſt, or rather his worſt to undoe it; Man in this life is not capable of ſuch perfection. Look not to finde that in man out of Paradiſe, which was not found in man in Paradiſe, continuance in an holy eſtate. *Martin Luther* was wont to ſay, he never knew good order in the Church laſt above fifteen yeares, in the purity thereof; yea, the more perfect the Reformation is, the leſſe time it is likely to laſt. Mans minde being in conſtant motion, when it cannot aſcend higher, will not ſtand ſtill, but it muſt decline. I ſpeake not this to diſ-hearten men from endeavouring a perfect Reformation, but to keep them from being diſ-heartned, when they ſee the ſame cannot be exactly obſerved.

And yet there are ſome now adayes that talke of a *great light*, manifeſted in this age more then ever before. Indeed we Modernes have a mighty advantage of the Ancients, whatſoever was theirs, by Induſtry, may be ours. The Chriſtian Philoſophy of *Juſtin Martyr*; the conſtant Sanctity of *Cyprian*; the Catholick faith of *Athanaſius*; the Orthodox judgement of *Nazianzen*; the manifold Learning of *Ierome*; the ſolid Comments of *Chryſoſtome*; the ſubtill Controverſies of *Auguſtine*; the excellent Morals of *Gregory*; the humble Devotions of *Bernard*: All contribute themſelves to the edification of us, who live in this later Age. But as for any tranſcendent extraordinary miraculous light, peculiarly conferred on our Times, the worſt I wiſh 32.

the opinion is this, that it were true. Sure I am that this light must not crosse the Scripture, but cleere the Scripture. So that if it affirmeth any thing contrary to Gods written Word, or enforceth any thing (as necessary to salvation) not expresst in Gods Word; I dare boldly say, That such a light is kindled from Hell.

33. As for the opinion of Christs corporall visible Kingdome, to come within few yeares, I will neither peremptorily reject it, nor dare absolutely receive it. Not reject it, lest I come within the compasse of the Apostles reproofe, 2 *Peter* 2. 12. *Speaking evill of the things they understand not.* Confessing my selfe not to know the reasons of their opinions, who though citing for it much Canonicall Scripture, yet their interpretations thereof may be but Apocrypha. Nor dare we receive it, not being safe to be familiar with strangers at the first sight; and this Tenent is strange, as set commonly afoot with these few last yeares. I am afraid rather on the contrary of a generall defection. Seeing the word is so slighted, and the guests begin to play with their meat, I feare lest God the master of the feast, will call for the *Voyder*: that so when Christ comes to judgement, he shall *finde no faith on the earth.* But of things to come, *little and doubtfully.* If this opinion of Christs corporall comming very shortly be true, I hope if we live, we shall have our share therein: if otherwise, *Moses* hath no cause to complaine, if dying he commeth not into the earthly Canaan, but into the Heavenly.

34. Meane time whilest we expect the personall comming of Christ, let us pray for the peaceable comming back of him, who sometimes is called Christ in the Scripture, *the Lords Annointed.* O the miserable condition of our Land at this time, God hath shewed

ed the whole World, that *England* hath enough in it ſelfe to make it ſelfe happy or unhappy, as it uſeth or abuſeth it. Her homebred wares enough to maintain her, and her homebred warres enough to deſtroy her, though no forreigne Nation contribute to her Overthrow. Well, whileſt others fight for Peace, let us pray for Peace; for Peace on good termes, yea on Gods termes, and in GODS time, when he ſhall be pleaſed to give it, and we fitted to receive it. Let us wiſh both King and Parliament ſo well, as to wiſh neither of them better, but both of them beſt. Even a happy Accommodation.

Only this I will adde, that his Majeſty in making his Medals, hath tooke the right courſe to propagate his promiſes and moſt royall intentions to poſterity, and raiſe it to behold the performance thereof. Seeing Princes memories have beene perpetuated by their Coines, when all other *Monuments*, *Arches*, *Obelisks*, *Piramids*, *Theaters*, *Trophies*, and *Triumphs*, have yeelded to Time, and been quite forgotten. Yea, tis probable, that the names of ſome ſhort reigning Emperours had been quite loſt, if not found in their Impreſſes on their Monies, Coynes, having this peculiar priviledge to themſelves; that after they had beene buried many yeares in the ground, when taken up againe, they have life enough to ſpeake the names of thoſe Princes that cauſed them and their Impreſſions to be ſtamped, either to their eternall ſhame or laſting honour. 35.

To conclude, let us all provide for that perfect Reformation in the world to come; when Chriſt ſhall preſent the Church his Spouſe to God his Father, *Without ſpot*, comming from mans corruption, *or wrincle*, cauſed by times continuance. When we ſhall have a 98.

new

new Heaven and a new Earth, wherein shall dwell Righteousnesse. With judgements reformed from error, wils reformed from wilfulnesse, affections reformed from mistaking their object, or exceeding their measure; all powers and parts of soule and body reformed from sinne to sanctity. *Let us wait all the dayes of our appointed time till our change come.* Untill this time of Reformation. *Amen.*

FINIS.

TRUTH Maintained.

EXAMINER.

The [A] Policy of the Sermon of Reformation.

THE Scope of the *Sermon* is Reformation, but it so [B] moderates, so modificates, and conditionates the *Persons*, and *Time*, and *Businesse*, that Reformation can advance [C] little in this way, or Method. As our Astronomers who draw so many Lines and imaginary Circles in the Heavens, that they put the Sunne into an heavenly Labyrinth and learned [D] perplexity; such is the *Zodiack* [E] you would make for the light of the Gospell, and the Sunne of Reformation to move in. It was one of the Policyes of the *Jewes* [F] *Adversaries*, that when they heard of their Buildings, they would build with them. *They said, let us build with you, for we seeke your God as you doe.* But the People of God would have no such Helpers, there is no such [G] Jesuiticall way to hinder our worke as to work with us, and under such Insinuations set the Builders at variance when they should fall to labour. And how easie is it to reason Flesh and Blood back from a good way, and good Resolutions? I remember the *old* [H] *Prophet* had soon perswaded even the man of God to returne when he told him *I am a Prophet as thou art.* 1 King. 13. 18.

Treatise.

A. *The Policy of the Sermon.*) Such carnall Policy wherein the subtilty of the Serpent stings the simplicity of the Dove to death, I utterly disclaim in my Sermon. Christian Policy is necessary, as in our Practice so in our Preaching, for Piety is alwayes to goe before it, but never to goe without it.

B. *But it so moderates and modificates.*) The most Civill Actions will turne wild, if not warily moderated. But if my Sermon clogges Reformation with false or needlesse Qualifications (till the strength of the matter leakes out at them) my guilt is great. I am confident of my Innocence, let the Evidence be produced and the Reader judge.

C. *That Reformation can advance but little in this way.*) Know that *Zoar a little one* that is lasting, is better then a great Babel of Confusion. That Reformation which begins slowly and surely, will proceed cheerfully and comfortably, and continue constantly and durably. Builders are content to have their Foundations creepe, that so their Superstructures may runne; let us make our Ground worke good, and no more hast then good speed.

D. *They put the Sunne into an heavenly Labyrinth and learned perplexity with their imaginary Lines.*) Thin your strong line more perplexeth me to understand it. Onely this I know, that you might have instanced more properly in any other Planet which is more loaden with Cycles, and Epicycles, whilst the Sunne hath found from Astronomers this favour and freedome, to be left to the simplest Motion.

E. *Such a Zodiack you would make for the light of the Gospell.*) were I to spread out the Zodiack of the Gospell it should stretch from Pole to Pole, and be adequate to the Heavens. There should be no more Pagans in the World

1 Sam. 13. 19. then there were Smiths *at one time* in Israel, not that I

would have any kild, but all converted; yea the Sunne of Reformation should not have so much darkeneſſe as a ſhadow to follow it. To effect this, my wiſhes are as ſtrong as my power is weake. I will (God willing) pray and preach for it, and therefore doe not ſlander me to be *an Hinderer of the Word.*

F.G.H. *Of the Jewes adverſaries. Jeſuiticall way. The old Prophet.*) What you ſay is as true in the Hiſtory, as falſe in the Application to me. You compare me to the *Ammonites* (Adverſaries to Gods people, to Jeſuits, to the old lying Prophet. I hope the God of *Michael* the Arch-Angell will give me patience, when he that diſputed with him ſhall furniſh others railing. And now torture me no longer with your Accuſation, come to the proofe. Jude 9.

Examiner.

I find there are three Principles animates the *Sermon.*

1 *How imperfect I a Church will be and a Reformation doe the beſt you can.*

2 *That the light which the K Fathers had formerly, was as full and glorious as the light of theſe dayes, or rather brighter.*

3 *That none but the ſupreame Authority, or Authority L Royall, and that alone ought to begin and act in this Reformation.*

Treatiſe.

I *How imperfect a Church.*) I ſaid it and I ſay it againe; it was a Truth before your Cradle was made, and will be one after your Coffin is rotten.

K *That the light that the Fathers had formerly, was as full & glorious.* Shew me ſuch a ſillable in all the Sermon and I'le yeeld the cauſe: Not that this Poſition is falſe, but becauſe I never ſaid it; except you collect it from thoſe my words

where I say, that the *Moderns had a mighty advantage of the Ancients who lived in the Marshes of Paganisme and in the time wherein the Mistery of Iniquity began to worke.*

L. *None but the supreame Authority or Authority Royall.*) I said that the supreame Authority alone in those respective places wherein it is supreame, hath the lawfull calling to reforme. Thus of the three Principles which you reckon in my Sermon. The first I said I will defend it: The second I said not, and doe deny it: The third I said otherwise then you doe alleadge it. And yet even for the two latter (that you may not complaine for want of play) in due time as occasion is offered, I will fully discover my opinion, that so we may either freely agree, or fairely dissent.

Examiner.

These are your principles, and let M any judge if this be a Qualification fit for him, that judges or writes of such a Truth. For first, he that conceits there can be *no Perfection in a* Church, will N scarce labour to make that Church better, which he is sure will be bad at all times: Nor will he care for *any new light*, whilst the old is in best reputation with him: nor will he seeke to advance the worke, but stay for a supreame Authority alone: A good policy to stay the Reformation till His Majesties returne, and there is hopes it may coole in their hands.

Treatise.

M, *And let any judge.*) On Gods blessing let any indifferent person, who is devested of prejudice, which maketh a bad witnesse and a worse judge: And now we joyne Issues.

N. *For first, he that conceits there can be no perfection in a Church, will scarce labour to make that Church better.*) If the

the *He* you ſpake of be a meere carnall man, this nor any other principle (ſave Grace and Gods Spirit) can ſpurre him on to goodneſſe. But if this *He* be a regenerate man, this doctrine will make him tire no whit the ſooner in his endeavours of Reformation. You ſay, *he will ſcarce labour*, whereby you confeſſe he will labour. The Grammarian ſaith, *Quod ſæpe fit, non fit, quod vix fit, fit.* One *ſcarce* is better then ten thouſand *almoſts*. Yet I perceive by the ſcant meaſure in your expreſſion, that you conceive this Doctrine of the impoſſibility of a Churches perfection on earth, to be but a backe friend to Reformation. Heare therefore what I anſwer for my ſelfe.

I The Doctrine of the impoſſibility of a Churches perfection in this world, being well underſtood, begets not lazineſſe but the more induſtry in wiſe reformers.

First, hereby you furniſh the papiſts with a Cavill, and with a Colour to enforce the ſame againſt the Proteſtants. For we teach and maintaine, that the beſt workes of men are ſtained with ſome imperfections. Hence the papiſts may inferre, *That he that conceits there can be no perfection in a good deed, will ſcarce labour to doe one.* And thus our Doctrine ſhall be condemned for diſheartning of holineſſe. See Sir how you meet popery in your undiſcreet ſhunning of it.

Secondly, though there can be no abſolute perfection in a Church, yet *quoad gradum*, in ſome good degree it is attainable, and all good men will endeavour it. Mariners which make forth for the Northerne Diſcoveries, goe out with this aſſurance, that it is impoſſible to come to the pole. Yet have they sought and found out very farre, almoſt to the eightieth degree of latitude. What coveteouſneſſe or curioſity did in them, ſure Grace is as active to doe in Gods Children who will labour *to draw neere* to a perfect Reformation, in obedience to Gods command, though they know they ſhall never fully attaine unto it.

Thirdly, the Doctrine of the impoſſibility of a perfect Reformation in this world well underſtood, begets not idleneſſe, but the more induſtry in mens endeavours. For thoſe that beleeve that the perfection of a Church may be attain-

ed in this life, are subject to this mistake (one errour is procreative of another) to thinke that sometimes they themselves have attained it, and so ending in the midst of their journey, may sit downe and take up their rest: Whereas those who conceive the impossibility of perfection, are kept in constant doing, having still *plus ultra*, with Saint *Paul, forgetting those things that are behind, those reach forth to those things which are before, and presse towards the marke.*

Phil. 3. 13.

Fourthly, if it be objected that the impossibility of perfection discourageth men to endeavour it, seeing they cannot rationally desire it, *non est voluntas impossibilium*, it is no levell with aimed at a marke, but a Velleity shot at randome, which desires an impossibility. It is answered, that Gods servants endeavouring a perfect Reformation, doe not light on a labour in vaine, that which is wanting in them being supplyed in Gods acceptance: If they doe their best, their desire is taken for the deed: The deformities of their imperfect Reformation being pardoned by God in Christ, in which respect, *their labours are not in vaine in the Lord.*

Lastly, seeing this point of the impossibility of a Churches perfection is most true (as hereafter we shall make so appeare) if hereupon any grow remisse and large in Reforming, it is not the fault of Gods straight Doctrine, but of mens crooked practice: For if men inferre hellish Conclusions from heavenly promises, such bad consequences are not the lawfull Children of Gods Truth, but the Bastards of mans corruption, where they are justly to be fathered for their maintenance. And now I suppose that your exception in those your words *will scarce labour*, is abundantly answered.

O. *Nor will he care for any new light, whilst the old is in best reputation with him.*) This is grounded on what I never said, but if by the *old light* be meant that which shined from the Ancient of dayes into the Scriptures and thence through the Fathers to us, I preferre it before any new light whatsoever.

P. *A good policy to stay the Reformation till His Majesties returne.*) It need not have stayed till His Majesties returne, which might have been done before His going away; who so often and so earnestly offered to reforme whatsoever could justly be convinced to be amisse in our Church; which proffers had they been as thankfully accepted, as they were graciously tendered, long since it had been done what we now dispute of, though it matters not for the spilling of our inke, if other mens blood had beene spared. And I doubt not, when opportunity is offered His Majesty will make good his word, whom no Volleys of discurteſies though discharged never so thicke against him, shall drive him from His Princely Promiſe, whilst he lookes not downewards on mens behaviour to him, but upwards to his Proteſtations to God, learning from Him whom he repreſents to be *Unchangeable*. But if (which God forefend, and yet all earthly things are casuall) it should come to passe, that in point of Reformation, what formerly was proffered by the Soveraigne, and refuſed by the Subiect, should hereafter be requeſted by the Subiect, and denied by the Soveraigne; we shall have leiſure enough to admire Gods Juſtice, bemoane our owne condition, and inſtruct our Poſterity not to outſtand good offers, least for want of ſeeing their happineſſe they feele their owne miſery. But to returne to your mentioning of His Majeſties return; when all is done for ought I can ſee, Reformation muſt ſtay till His Majeſties returne. As for the time and manner thereof when and how it ſhall be done, God in his goodneſſe and wiſdome, ſo order it, that it may be moſt for his glory, the Kings honour, the good of the Church and State. But this I ſay againe, that till this his returning, the generall enjoyning and peaceable practiſing of any Reformation cannot be performed.

Q. *And then there is hope it may come in their hands.*) If by their hands you meane his Majeſties, (and what elſe can your words import) it is as diſloyall a ſuſpition, as his

would

would be an unfitting expression that should say, that Reformation would boyle over in the hands of the Parliament. But Sir, thus farre you have excepted against my Sermon in generall, now you are pleased to censure some particulars thereof.

Sermon Paragraffe 10.

"Withall we falsly deny that Queene *Elizabeth* left the "dust behind the doore, which she cast on the dunghill, "whence this uncivill expression is raked up. The Doctrine "by her established, and by her Successors maintained in "the 39. Articles if declared, explained and asserted from "false glosses, hath all gold, no dust or drosse in them.

Examiner.

I will not detract from the Religious huswifry of such a Queene of famous memory, but we know her *Reformation* is talked of now in a Politicke Reverence, and we are commended backe into her times onely to hinder us from going forward in our owne; for I am sure till this Engine was contrived, Shee was not such a Saint in the *Prelates Calender*.

Treatise.

R. If there be any so base that they now make Queene *Elizabeths* Reformation their protection, which formerly they disdained (running in ruine to that built for shelter, which they meane to burne in faire weather) shame light on them for their hypocrisie. Let such be stript naked to their utter disgrace, who onely weare the Memory of that worthy Queene to cloke and cover them in their necessity, whose Reformation was signed with sheetes from Heaven; our Nation in her time being as famous for forreigne Atchievements

chivements as now it is infamous for home-bred diſſentions. Yet God forbid our eyes ſhould be ſo dazled with the luſtre of her days as not to goe forward to amend the faults thereof, if any ſuch be juſtly complained of.

S. *Shee was not ſuch a Saint in the Prelates Calender.*) I never ſaw the *Prelates Calender*, but in the late *reformed Almanacks*, I find neither *Her* nor any other for *Saints*.

EXAMINER.

For the Doctrine eſtabliſhed from Queen Elizabeths *times*, though it be not the buſineſſe ſo much of our Reformation as the 39. Articles where it dwels; yet this we know, either *the light of the Doctrine* was very dimme, or the eyes of our Biſhops and Jeſuits, for one of them would needs ſpy Arminianiſme, and the Jeſuit Popery. And ſome will make it a Probleme; yet whether their gloſſe may accuſe the Articles, or the Article their gloſſe, ſuch Caſſanders found ſo much Latitude in our Doctrine as to attempt a Reſonciliation of their Articles and ours together.

Biſhop Montague, Franciſcus, Secta Clara.

TREATIS.

T. I expect (and ever may expect) that you would have produced ſome droſſe in our Articles, inſtancing in ſome falſe place or point contained in them, and then I muſt either have yeelded to you with diſgrace, or oppoſed you with diſadvantage. But inſtead of this, you only tell us how ſome have ſeene Arminianiſme and Popery in them. I anſwer: So the Papiſts doe read every point of Popery where you will ſay it was never written in the Scripture. Thoſe who bring the jaundies in their eyes doe find yellowneſſe in every object they behold; and nothing can be ſo cautiouſly pen'd, but ingaged perſons will conſtrue it to favour their opinions.

V. *As to attempt a reconciliation of their Articles and*

ours together.) Thus many *Egyptian* K^s. attempted to let the red sea into the Mediterranian. A project at first seeming easie to such as measured their neerneſſe by the eye and at last found impoſſible by thoſe who ſurveyed their diſtance by their judgment; ſeeing art & induſtry can never marry thoſe things whoſe bands Nature doth forbid. And I am confident that with the ſame ſucces any ſhal undertak the Accommodating of Engliſh and Romiſh Articles. Nor can the wiſeſt Church in ſuch a Caſe provide againſt the boldneſſe of mens attempting, though they may prevent their endeavours from taking effect. For my owne Opinion, as on the one ſide, I ſhould be loath that the Bels ſhould be taken downe out of the ſteeple and new-caſt every time that unwiſe people tune them to their *Thinke*: So on the other ſide, I would not have any juſt advantage given in our Articles to our Adverſaries. However, what you ſay confutes not, but confirmes my words in my Sermon, that the 39. Articles need *declaring, explaining and aſſerting from falſe gloſſes.* And ſeeing it is the peculiar Priviledge of Gods Word to be perfect at once and for ever, on Gods bleſſing let the darke words in our Articles be expounded by cleerer, doubtfull expreſſed in plainer, improper exchanged for fitter, what is ſuperfluous be removed, wanting ſupplyed, too large contracted, too ſhort enlarged, alwayes provided that this be done by thoſe who have calling, knowledge and diſcretion to doe it.

SERMON Paragraffe 11.

" Againe, we freely confeſſe that there may be ſome " faults in our Church in matters of practiſe and Ceremo- " nies, and no wonder if there be, it would be a miracle if " there were not. Beſides, there be ſome Innovations ra- " ther in the Church then of the Church, as not chargeable " on the publike Account, but on private mens ſcores, who " are old enough, let them anſwer for themſelves.

Examiner.

EXAMINER.

These are but subtill [W] Apologies and distinctions, for the [X] superstitions in the Church, and to take off the eyes of the Reformers, and entertaine them into changeable discourses as if they were faults and no faults, and those that were, were irreformable, and could not be made better. And thus while the errours of our Church should call them to reforme, your difficulties [Y] and impossibilities would call them off. You say it were a Miracle to have none: This is such Sophistry as the malignity of your Clergy would cast in the way of our Reformation. And for the [A] Innovations they have beene made by your most learned the immediate issues of our Church, our Rubrick and practise have beene called to witnesse it; therefore goe not on to perswade such a [B] Fundamentall Integrity and Essentiall Purity. You know in what a case that [C] *Church* was when she thought *her selfe rich, and full, and glorious.* He is no lesse an enemy to the Patient then to the Physician that would perswade him that all is well or at the left incurable.

TREATISE.

W. *These are but subtill Apologies.)* Truly no such matter; they are even plaine and downeright confessions from the simplicity of my heart.

X. *For the superstitions in the Church.)* Sir, lay not your Enditement higher then you are sure your proof will reach. You might have done well to have insisted on some particulars, whilst now your generals accuse much, convict nothing.

Y. *Your difficulties and impossibilities would call them off.)* Not so; for to shew wise Reformers the true difficulties of their worke will quicken not quench their endeavours. Thus the Carpenter being truly told that the wood is hard, he is

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to hew, will therefore not throw away his Axe, but ſtrike with the greater force. And that the Doctrine of the impoſſibility of a Churches perfect Reformation on earth well underſtood, is no hinderer to mens Labours to Reforme, hath been largely proved before.

Z. *You ſay it were a Miracle for a Church to have no faults: This is ſuch ſophiſtry as the Malignity of your Clergy would caſt in the way of our Reformation.)* This ſophiſtry will at laſt prove good Logick, and whatſoever you pretend of *Malignity*, this is a truth to be confided in: Namely, That no Church in this world can be ſo compleat, but it will have faults. For the Church being a body conſiſting of imperfect men the Members thereof, the body muſt needs be imperfect alſo. This appeares by the conſtant neceſſity of Preaching, which otherwiſe might well be ſpared, and all our Sermons turned into Pſalmes, as alſo by *the power of the Keyes*, which will never ruſt in the Church for want of imployment. Yea that Petition in the Prayer of Chriſts providing for us *(and forgive us our Treſpaſſes, as we forgive them that Treſpaſſe againſt us)* were both needleſſe and falſe if men might be perfect in this world. This perchance is the reaſon why the Perfection-mongers of this Age quarrell with this Prayer, as having too much pride to confeſſe their owne faults, and too little Charity to forgive other mens, ſo ill doth a Publicans prayer fit a Phariſees mouth.

That the Church of England cannot juſtly be taxed with ſuperſtitious innovations.

A. *As for Innovations they have beene made by your moſt learned.)* Concerning Innovations I muſt inlarge my ſelfe. In mixt Actions wherein good and bad are blended together, we can neither chuſe nor refuſe all, but may pick out ſome, and muſt leave the reſt.

Firſt, they may better be tearmed Renovations then Innovations, as lately not new forged, but new furbiſhed. Secondly, they were not ſo many as ſome complaine. The ſuſpicious old man cryes out in the Comedy, that 600. Cooks were let into his houſe, when they were but two.

Jealouſie

Jealouſie hath her hyperboles as well as her flattery. Thirdly, ſome of theſe Innovations may eaſier be rayled on then juſtly reproved; namely, ſuch as concerned the adorning of Churches, and the comlineſſe of mens behaviour in Gods ſervice, where outward decency (if not gariſh, coſtly above the Eſtates of the pariſh, mimicall affected or ſuperſtitious) is the Harbinger to provide the lodging for inward holineſſe. For ſome bodily diſtance brings our ſouls the neerer to God, with whom ſome have ſuch clowniſh familiarity, they have the leſſe friendſhip. Fourthly, if theſe gave offence, it was not for any thing in themſelves but either becauſe;

Firſt, they were challenged to be brought in without law. This often makes good matters to be ill reliſhed, honeſt men if wiſe withall, being loath to pay their obedience, before it becomes legally due.

Secondly, becauſe they ſeemed new and unuſuall, and we know how in dangerous times every well-meaning ſtranger may be ſuſpected for a ſpy till he hath given an account of himſelfe. Now few daughter-Churches had ſeen ſuch Ceremonies, though ſome of their Mother-Cathedrals could well remember them.

Thirdly, becauſe they were multiplied without any ſet number; and thoſe Ceremonies which men ſaw were indefinit, they feared would be infinit.

Fourthly, becauſe they were preſſed in ſome places without moderation. And herein ſome young men (I will not ſay ran without ſending, but) ran further then they were ſent, outſtripping them who firſt taught them to goe.

Fifthly, becauſe they were preſſed by men, ſome of whoſe perſons were otherwiſe much diſtaſted; how juſtly? let them ſeek who are concerned.

Laſtly, becauſe men complained that painfull Preaching and pious living, the life of Gods ſervice were not preſſed and practiſed with equall earneſtneſſe, as outward decency the luſtre thereof; whence their feares inferred, that the

ſhaddowes would devoure the Subſtance.

Now whereas you ſay that theſe Innovations have been made by *our moſt learned*, herein I muſt confeſſe that the ſcales of my skill are too little in them to weigh the learning of great Schollers and to conclude who have the *moſt*. But this I know, that alwayes a diſtinction hath been made and admitted betwixt the opinions and practiſe of the moſt eminent particular Doctors (how great ſoever in place power or parts) and the Reſolutions and Commands of the Church in generall. In which reſpect, what hitherto you alleadge to the contrary, doth no whit diſprove my words, that ſuch Innovations are rather *in the Church then of the Church*, by which they were never abſolutely enjoyned nor generally received, as alwayes diſclaimed by many, and lately diſeſed by moſt.

Such indeed as uſed them out of Conſcience (I ſhould have no Conſcience to think otherwiſe of ſome) are not to be blamed if they privately practiſe them ſtill, at their own perill, till their judgements are otherwiſe informed. Such as took them up for faſhion ſake, for faſhion ſake have ſince laid them downe. Such as were frighted into them deſiſt, now their feare is removed. Laſtly, thoſe who uſed them in hope of preferment, now diſuſe them in deſpaire thereof, not to ſay ſome of them are as violent on the contrary ſide, and perchance onely wait *the Word of command* from the prevalent party to turne *Faces about* againe. In briefe, ſeeing generally theſe Ceremonies are left off, it ſeems neither Manners nor Charity, alwayes to lay that in mens diſhes, which the Voider ſome pretty while ſince hath cleane taken away.

Say not that theſe Innovations are now rather in a ſwound then dead & likly to revive, when cheriſhed with the warmth of Authority, ſeeing His Majeſty hath often and fully proffered, that whatſoever is juſtly offenſive in them ſhall be removed, and pitty it is but that the reſt ſhould by the ſame lawfull power be re-enforced. But enough hereof, and

more

more perchance then will pleaſe the Reader, though leſſe could not have ſatisfied the Writer; if I have contented any, well; If I have diſpleaſed all, I am contented.

B. *Therefore goe not on to perſwade ſuch a Fundamentall Integrity and Eſſentiall purity.)* Indeed the pains may well be ſpared, for all wiſe men are ſufficiently perſwaded thereof already. For if hereby you meane (and I would faine learne what other ſence your words are capable of) that the Church of *England* hath not as yet been *Entire* in the Fundamentals, and *Pure* in the *Eſſentials* to Salvation. We all are in a wofull Condition. Have we lived thus long in our Church, now to dye eternally therein? Seeing none can be ſaved therein if it be unſound in the Fundamentals of Religion; muſt the thouſand ſix hundred forty third yeer from Chriſt's birth, be the firſt yeer of the nativity of the Church of *England*, from which ſhe may date her Eſſentiall purity? Sir, I could at the ſame time chide you with anger, bemoane you with pitty, bluſh for you with ſhame, were it not that I conceive this paſſage fell unawares from your pen, and that you intend to gather it up againe.

C. *You know in what a caſe that Church was, when ſhee thought her ſelfe rich, and full, and glorious.)* Good Sir, accept of my ſervice to ſtay you, or elſe run on till you be ſtopt by your owne wearineſſe. Our Church never brag'd thus her ſelfe, nor any other for her; whoſe faults we have already freely confeſſed, yet maintained her to be ſound in all *Fundamentals*, and pure in all *Eſſentials*.

SERMON Paragraffe 12.

" A thorow Reformation we and all good men deſire " with as ſtrong affections, though perhaps not with ſo loud " a noyſe as any whatſoever.

EXAMINER.

If your thorow Reformation in this page be compared with your

your fourteen, fifteen, sixteen, seventeen pages, where you have bound it up with so many [D] Restrictions, the fallacy will soon appeare. You would smoothly tax some Brethren for clamour [E] and noyse in their desires after Reformation. Indeed if you could perswade the Prophets of God into silence, or slight endeavours, halfe your Designe were finished; but they have a Fire which flames into stronger expressions: If the zeale of the Prophets and [F] Martyrs had given no further testimony to the truth, then their own Bosomes, we had not had at this day such a cloud of witnesses; you know these loud importunities awaken and hasten men unto that holy [G] Businesse you would so faine retard. If you think it your vertue that you can be silent in the midst of our importunities and loud cryes after Reformation, I am sure 'tis your policy too, for should you make too great a noyse after it, you might be heard [H] to *Oxford*, and perhaps you are loath to speake out till you see further.

TREATIS.

D. *Fourteen, fifteen, sixteen, seventeen pages, where you have bound it up with so many Restrictions.)* Indeed I bound Reformation with Restrictions, but such as are Girdles to strengthen it, not fetters to burthen it, and thereupon no fallacy, but plaine dealing will appeare. And if those pages you instance in be guilty of any such fault, no doubt when your examination doth come to them, you will presse it home, and I shall be ready to make my best defence.

E. *You would smoothly tax some Brethren for clamour.)* If any be faulty herein they deserve not onely to be smoothly taxed. but shaply reproved. For clamour (as the English word is taken in Scripture) sounds in a bad sense, as arguing an ill tempered Spirit with a mixture of pride and impatience. And as Reformation ought to be prosecuted and sought after with holy and zealous importunity (farre from all

Pro. 9. 13. A foolish woman is clamorous. Ephe. 4. 31. wrath and anger, and clamour.

all Lethargicall dulneſſe and carnall ſtupidity) ſo it muſt be done with a quiet and compoſed ſoule, a grace commended by the Apoſtle. Now grant none to be guilty, yet ſeeing all are ſubject (eſpecially in tumultuous times) to clamour and paſſionate extravagancies, my gentle Advertiſement by the bye could not be amiſſe. 1 Theſ. 4. 11. Study to be quiet.

F *If the zeale of the Prophets and Martyrs had given.*) I thanke you Sir for mentioning the Martyrs; They were the Champions of *paſſive obedience*, and the lively Patternes of that holy Temper I now deſcribed; Men of a meeke and quiet diſpoſition, not clamorous, though ſince their death, the noyſe and fame of their patience hath ſounded aloud thorow the whole world to all Poſterity. And I pray God in continuance of time the very Doctrine of Martyrdome be not Martyred.

G *That holy Buſineſſe you would ſo faine put forward.*) I appeale from your hard Cenſure to the *Searcher of hearts*, who one day will acquit my innocence and puniſh your uncharitableneſſe, except it be firſt pardoned upon your repentance.

H *For ſhould you make ſo great a noyſe, you might be heard to* Oxford.) I care not how farre I be heard, nor which way, to *Oxford* and beyond it, to *Geneva*, or to *Rome* it ſelfe: Truth is Calculated for all meridians. But ſpeake not ſlightingly of *Oxford*, it is ill wounding of a Court, and a Camp, and an Univerſity, and all in one word.

I *And perhaps you are loath to ſpeak out till you ſee farther.*) I ſee too farre already; namely, that ruine and deſolation is likely to follow, except Moderation be uſed on both ſides: If you meane, *till I ſee farther* into His Majeſties pleaſure of Reforming, what ſhall be found amiſſe, his unfained deſire thereof doth already plainly appeare? But if you meane till I ſee farther into his ſucceſſe, know Sir, my Religion obſerves not the tides of His Majeſties Fortune, to ebbe and flow therewith. Where Conſcience is the Fountaine, the ſtream keeps the ſame height.

SERMON Paragraffe 12.

"But with this Qualification, that by thorow Reforma-
"tion, we meane such a one whereof we are capable, *pro ſta-*
"*tu viatorum*, made with all due and Christian Modera-
tion.

EXAMINER.

You write of the Reformation of a Church like [K] *Bodin*, not like *Bucer*, you make it a worke of *Policy* [L] not of *Pie-*
ty, of *Reaſon*, not *Divinity*. Such Counſellers had [M] *Jero-*
boam and *Jehu*, and they made a Church as unhappy as a Kingdome miſerable. This Moderation and Qualification you ſpeak of, is not ſo conſiſtent with *ſpirituall Eſſenſes* and [N] operations: If the Spirit of God ſhould not work in the ſoules of [O] unregenerate, but expect an anſwerable Compliancy firſt, who ſhould be ſanctified? If God had expected any ſuch Congruity in our buſineſſe of ſalvation, we had been unredeemed. To ſpeak [P] cloſer, what Qualification did Queen [Q] *Elizabeth* expect when ſhee received a Kingdome warm from Popery? What Qualification did [R] *Hen-*
ry the eight expect in his Attempt againſt the Supremacy, when all his Kingdome was ſo univerſally conjured to *Rome*? Such Moderation and Qualification is no other but a diſcreet taking ſo much as will ſerve your turne. *To the law* (ſaith the Scripture) [S] *and to the Teſtimony*; *Moſes* wrought according to the Patterne, ſo *Salomon* too; godly *Bucer* makes it his worke to perſwade King *Edward* to build up a perfect Church, and he [V] propheſies ſadly, that he was afraid Popery would ſucceed, becauſe the Kingdome of *England* was ſo averſe to the Kingdome of Chriſt. And we know the Marian dayes followed, me-thinkes we are too like his propheſie, and our [W] Marian times approach too faſt.

Bucer in lib. de Regno Chriſti.

Treatiſe.

TREATIS.

K *You write of a Reformation of a Church like* Bodin.) Would I wrote like *Bodin*, though on the condition that I never wrote Answer to your Examinations. Would we had some *Bodins*, some such able Statesmen, that they might improve their parts to advance an happy Accommodation betwixt our Sovereigne and his Subjects.

L *You make it a worke of Policy not of Piety.)* I make it as indeed it is, a work both of *Moses* and *Aaron* wherein Piety is to be preferd and Policy is not to be excluded.

M *Such Counsellours had* Jeroboam *and* Jehu.) Sir, shoot your Arrowes at me till your Quiver be empty, but glance not with the least slenting insinuation at His Majesty, by consequence to compare him to *Jeroboam* or *Jehu*, for their Idolatry; He knoweth how to bestow his Gold farre better, and to leave the *Calves* for others.

N *This Moderation and Qualification you speake of, is not so consistent with spirituall Essenses and Operations.)* This your line is not so consistent with sense, as to need much lesse deserve a Confutation.

O *If the Spirit of God should not have wrought in the souls of Unregenerate.)* I wonder that allotting (as you say) but one afternoon for the whole work of your Examination you could spend so much time (some minutes at least) in such impertinencies.

P *To speake closer.)* And truly no more then needs for as yet you are farre enough from the matter: But I will not confute what you confesse.

Q *What Qualification did Queen* Elizabeth *expect.)* She needed not to expect any, when she had all Requisites to reforme. Those who have such Qualification are not *to expect*, but to fall a working; those that want it are not to fall a working but still *to expect*. Queen *Elizabeth* as supream in her Dominions had a sufficient calling to reforme, nothing was

wanting in her: Onely her Memory doth still deservedly expect a more thankfull acknowledgement of her worthy paines then generally she hath received hitherto.

R *What Qualification did* Henry *the eight expect in his attempt against supremacy?)* He likewise had Qualification sufficient (and therefore needed not to expect any) as your following words doe witnesse, wherein you say that *All his Kingdome was universally conjured to* Rome. If it was *his Kingdome*, then he had a *calling*; if it was conjured to Rome, then he had a *cause* to reforme: and being the King was bound to be the Exorcist to un-conjure his Subjects from such superstition: Yea, had King *Henry* reformed as sincerely as he had a lawfull Calling thereunto, his memory had not been constantly kept in such a purgatory of mens tongues for his lukewarme Temper, even the most moderate counting him too good for to be condemned, and too bad to be commended.

S *To the Law* (saith the Scripture) *and to the testimony.)* I will treasure up this excellent passage till a convenient time, being confident that before the next Paragrafe is examined, I shall appeale to these Judges, and you decline them.

T *Godly* Bucer *makes it his worke to perswade King* Edward *to build up a perfect Church.)* The book of godly *Bucer* which you cite I have seene, on the selfe same token, that therein he makes [a] Bishops to be above Presbyters *Jure divino*. You know *Bucer* wrote this worke (as leading the front of his *Opera Anglicana*) in the very beginning of King *Edwards* reigne, before the Reformation was generally received in *England*, and whilst as yet Popery was practised in many places. And next to this his book followeth his gratulation to the English Church, for their entertaining of the Purity of the Gospell; so that what he doth perswade in the book you alleadge, was in some good measure performed in that Ks. reign, and afterwards better compleated by Queen *Elizabeth*.

a *Ex perpetuâ Ecclesiarum observatione ab ipsis iam Apostolis v d mus, visum & hoc esse spiritui Sancto ut inter Presbiteros quibus Ecclesiarum procuratio potissimum est commissa unus Ecclesiarum, & totius Sacri Ministerii curam gerat singularem eaque cura & sollicitudina cuuctis preerat aliis, qua de causa Episcopi nomen huiusmodi summis Ecclesiarum Curatoribus est peculiaritur attributum.*

Bucerus *de regno Christi lib. 2. cap. 12.*

And

And he prophesieth sadly that he was afraid Papery would succeed.) Herein he took shrewd aime, and it happened hit right. Such predictions are onely observed when afterwards they chance to take effect: otherwise if missing the marke, men misse to marke them and no notice at all is taken of them: I know a later Divine (not the lowest in learning, one of the highest in [b] zeale amongst them) who foretelleth that *Atheisme rather than Papery* is likely to overrunne *England*. Such Presages may serve to admonish not to affright us, as not proceeding from a prophetical spirit, but resulting from prudential observations. But before we take our farewell of this book of *Bucers*, it will not be amisse to remember another passage (not to say presage) in the same worthy worke; that we may see what sinnes in his opinion were forerunners of mine in a Kingdome. The margin presents the Reader with the [c] latin which I here translate, though the former part thereof be englished already in mens practise, and the latter I feare will be englished in Gods judgements.

[b] M. Greenham in his grave Counsels in the word *Atheisme*, pag. 3.

How horrible an affront doe they doe to the Divine Majesty who use the Temples of the Lord for Galleries to walke in, and for places so prophane, that in them with their fellowes that prattle and invent of any uncleane and prophane businesse. This sure is so great a contempt of God, that long since even for this alone we have deserved altogether to be banished from the face of the earth, and to be punished with heavy soft judgements.

[c] *Quam horrendum illi faciunt divina Majestati contumeliam qui Templa Domini habent pro Deambulacris lociſque tam prophanis ut in illis quævis impura & prophana cum similibus suis garriant & pertractent. Hæc certa tanta eſt divini numinis Contemptio ut ea vel ſola pridem meriti ſumus omnino de Terra exterminari & quidem ſupplicijs graviſſimis multari* Bucerus de regno Chriſti lib. 1. cap. 10.

Such I am afraid will fall on our nation for their abominable abusing of Churches (besides other of their sinnes) and prophaning the places of Gods worship. Not to speake of those (and yet what man can hold his tongue when the mouthes of graves are forced open) who in a place to which their guilty conscience can point without my pens direction, did by breaking up the Sepulchers of our Saxon Christian Kings, erect an everlasting Monument to their own sacrilledge. Such practises must needs provoke Gods anger, and

and now me-thinks I write of the Reformation of a Church like *Bucer* and not like *Bodin*.

W *Me-thinks we are too like his prophesie, and our Marian times approach too fast.)* I hope otherwise; trusting on a good God and a gracious King. But if those times doe come, woe be to such as have been the cause or occasion to bring or hasten them. One day it will be determined whether the peevish, perverse and undiscreet spirit of Sectaries, bringing a generall dis-repute on the Protestant, hath not concurred to the inviting in of superstition and Popery, may come riding in on the back of Anabaptisme. If those times doe come, I hope that God who in justice layeth on the burthen, will in mercy strengthen our shoulders, and what our prayers cannot prevent, our patience must undergoe. Nor is it impossible with God so to enable those whom you tax *to have onely a forme of Godlinesse*, to have such *Power thereof* as to seale the Protestant Religion with their blood.

SERMON Paragraffe 13. 14.

"Such who are to be the true and proper Refor-
"mers, they must have a lawfull calling thereunto;
"duties which God hath impaled for some particular
"persons, amongst these Actions Reformation of a
"Church is chiefe. Now the supreame Power alone
"hath a lawfull calling to reforme a Church, as it
"plainely appeares by the Kings of *Judah* in their
"kingdome.

EXAMINER.

I had not knowne your meaning by the lawfull calling you name, but that you expound it in the lines

that

that follow, to be the *calling* of the *supreame Magistrate*; as if no calling were warrantable at first to [X] promove a Reformation but that. But you must take notice there is an inward and an outward Call. The inward Call is a [Y] speciall excitation from the Spirit of God, and such a Call is warrantable by God to be active; I am sure it hath beene sufficient alwayes to set holy men on worke: Another Call is outward, and that is either of *Place* and *Magistracy*, *or publike Relation*. Now though Magistracy be of publike Relation, yet when I speake specifically of publike Relation, I meane that in which every man stands bound in to God and his Country; now all these Callings are commissions enough either to meddle as Christianly inspired, or Christianly ingaged. In ordinary transactions, I know the ordinary dispensation is to be resorted to; but the businesse of Reformation as it is extraordinary, so God giveth extraordinary Conjunctures of times and circumstances, and extraordinary concurrences, and extraordinary incitations. In the building of the Temple you shall see in *Ezra* and *Nehemiah* such workings of God, when *the people were gathered together as one man*, they spake to *Ezra* the *Scribe* to bring the Book of the Law of *Moses*. Here the people put on even *Ezra* to his duty. Nehem. 8 1.

TREATIS.

Before I deale with the particulars of this examination, I will enlarge (not alter) what I said in my Sermon of this point, promising as much brevity as God shall enable me to temper with Clearnesse, and desiring the Readers patience whilst at mine owne perill I deliver my opinion.

But first, here we promise necessary distinction. Di-

stinguish

ſtinguiſh we betwixt thoſe Times, when the Church liveth under Pagan or perſecuting Princes, and when God bleſſeth her with a Chriſtian King, defender of the Faith: In the former caſe the Church may and muſt make an hard ſhift to reforme her ſelfe ſo well as ſhe can (for many things will be wanting, and more will be but meanly ſupplyed) without any relating to a ſupreame Power, whoſe leave therein will be dangerous to deſire and impoſſible to obtaine. But withall, they muſt provide themſelves to ſuffer, offering no violence, except it be to drowne a Tyrant in their teares, or to burne him with coales of kindneſſe heaped on his head. In the latter caſe, when the ſupreame Power is a nurſing Father to the Church, ſuckling it, not ſucking blood from it, the Church muſt have recourſe to it before ſhee may reforme. Reforming of a Church muſt neither ſtay behind for *Nero* his leave, nor runne before without the conſent of *Conſtantine*. Religion it ſelfe muſt not be deckt with thoſe flowers which are violently pluck'd from the Crownes of lawfull Princes.

Come we now then to ſhew, how in a Chriſtian ſtate, all are to contribute their joynt endeavours to promote a Reformation.

3 How far private Chriſtians, Miniſters and ſubordinate Magiſtrates are to concur to the advancing of a publike Reformation.

In a Church, and ſuch a State I conſider three degrees thereof. Firſt, meere private men without any mixture of a publike Relation. Secondly, perſons placed in a middle poſture with the Centurian in publike imployment over ſome, yet *under Authority* themſelves. Thirdly, the abſolute ſupreame Power, who depends of God alone.

For the firſt of theſe, meere private men; they have nothing to doe in publike reforming but to advance it by their hearty prayers to God, and to facilitate the generall Reformation, by labouring to amend their owne and their Families lives according to the Word;

this

this is all God requireth of them and more I feare then moſt of them will performe.

Next, ſucceed thoſe perſons in a middle poſture, and theſe are either Miniſters or Magiſtrates. Miniſters even the meaneſt of them have thus far their part in publike Reforming, that they are to *lift* up their *voice like a Trumpet* (though not like *Sheba* his Trumpet to ſound ſedition) both to reprove vitiouſneſſe in Manners, and to confute errors in Doctrine. And if men of power and imminent place in the Church, then as their ingagement is greater, ſo their endeavours muſt be ſtronger, to preſſe and perſwade a publike Reformation to ſuch whom it doth concerne. 2 Sam. 20. 1.

Magiſtrates may have more to doe in publike Reforming having a calling from God, who therefore hath ſet them in a middle place betwixt Prince and people, to doe good offices under the one, over the other, betwixt both. And having a calling from the King, eſpecially if they be his Counſellours, whoſe good they are to advance by all lawfull meanes, and rather to diſpleaſe him with their ſpeech, then to diſhonour him with their ſilence; and having a calling from their Country, whoſe ſafety they muſt be tender and carefull of.

Firſt, therefore they are with all induſtry (both from the Miniſters mouth and by their owne inquiry) to take true notice of ſuch defects and deformities in the Church or State as are really to be reformed. Secondly, they are with all ſincerity to repreſent the ſame to the ſupreame Power. Thirdly, with all humility to requeſt the amendment of ſuch Enormities. Fourthly, with all gravity to improve their requeſt with arguments from Gods glory, the Princes honour, the peoples profit, and the like. Laſtly, with their beſt judgement to propound and commend the faireſt way whereby a Reformation may as ſpeedily as ſafely be effected. And if they meet with difficulties in the ſupreame Power delaying their requeſt, they are not

to be disheartned, but after their fervent prayers to God, who alone hath the hearts of Kings in his hands, they are constantly to renue their request at times more seasonable, in places more proper, with expressions more patheticall, having their words as full of earnestnesse, as their deeds farre from violence.

4. What parts therein are onely to be acted by the *Supreame Power*.

As last comes the supreame Power, who alone is to reforme by its own Authority, though not by its owne advice alone. For because it is rationally to be presumed, that Divines have best skill in matters of Divinity, they are to be consulted with; and here comes in the necessity and use of *Councels, Convocations, Synods* and Assemblyes. And because there is not onely a constant correspondency, but also an unseperable complication betwixt the Church & State; Statesmen are therefore to be advised with in a Reformation, so to settle it as may best comply with the Common-wealth. For God in that generall warrant, *Let all things be done decently and in order*; puts as I may say the Cloath and Sheeres into the hands of the Church and Christian Princes, to cut out and fashion each particular decency and order, so as may shape and suit best with the present Time and Place wherein such a Reformation is to be made.

These parts therefore are to be acted in a Reformation by the supreame Power. First, he is (either by his owne Motion, or at the instance and intreaties of others) to call and congregate such Assemblyes. Secondly, to give them leave and liberty to consult and debate of matters needing to be reformed. Thirdly, to accept the results of their consultations, and to weigh them in the ballance of his Princely discretion. Fourthly, to confirme so much with his *Royall Assent* as his judgement shall resolve to be necessary or convenient. Lastly, to stamp the Character of Authority upon it, that Recusants to obey it may be subject to civill punishments.

But now all the question will be what is to be done if the endeavours of Subjects be finally returned with deafnesse

or deniall in the ſupreame Power. In this caſe a pulike Reformation neither ought nor can be performed without the conſent of the ſupreame Power: It ought not,

Firſt becauſe God will not have a Church reformed by the deforming of his Commandement. He hath ſaid *Honour thy Father and thy Mother* and requireth that all Superiours ſhould be reſpected in their places. Secondly, the Scripture rich in Preſidents for our inſtruction in all caſes of importance affords us not one ſingle example, wherein people attempted publiquely to reforme, without or againſt the conſent of the ſupreame Power; and in this particular, I conceive a negative Argument followeth undeniably; wherefore ſeeing the Kings in *Judah* (there the ſupreame Power) were alwayes called upon to reforme, commended for doing ſo much, or condemned for doing no more; and the people neither commanded to remove, nor reproved for not removing publique Idolatry, without the conſent of the ſupreame Power; it plainly appeareth, that a publique Reformation belongeth to the ſupreame Power, ſo that without it, it ought not to be done.

As it ought not, ſo it cannot be done without the conſent thereof; for admit that the higheſt ſubordinate Power ſhould long debate, and at laſt conclude, the moſt wholſome Rules for Reformation; yet as *Plato* ſaid, that amongſt the many good Lawes that were made one ſtill was wanting, namely, a Law to command and oblige men to the due obſerving of thoſe Lawes which were made. So when the beſt Reſolutions are determined on by any inferiour Power, there ſtill remaines an abſolute neceſſity that the ſupreame Power ſhould bind and enforce to the obſerving thereof.

For inſtance: Some Offenders are poſſeſſed with ſuch uncleane Spirits of prophaneneſſe, *that none can bind them, no not with* Chaines of Eccleſiaſticall Cenſures, onely outward Mulcts in purſe or perſon can hold Mar. 5. 3. 28.

and hamper them. *Scythian* ſlaves muſt be ordered with whips; and a preſent priſon more affrights impudent perſons, then Hel-fire to come. In the Writs *De Excommunicato capiendo, & de Haretico comburendo*, ſuch as flout at the *Excommunicato* and the *Haretico*, are notwithſtanding heartily afraid of the *Capiendo* and the *Comburendo*. Wherefore in ſuch caſes the Church when it is moſt perfectly reformed is faine to crave the aid of the State by civill and ſecular penalties, to reduce ſuch as are Rebels to Church-Cenſures (ſometimes inflicting death it ſelfe on blaſphemous Heretickes) and this cannot be performed by any ſubordinate Power, in the State, but onely by the ſupreame Power. Otherwiſe, Offenders, if preſſed by any inferiour Power would have a free Appeale and no doubt find full redreſſe from the ſupreame Power, without whoſe conſent ſuch penalties were impoſed on them.

Now if it be demanded, what at laſt remaines for any to doe, in caſe the ſupreame Power finally refuſeth to reforme? Thus they are to imploy themſelves. Firſt, to comfort themſelves in this, that they have uſed the meanes, though it was Gods pleaſure to with-hold the bleſſing. Secondly they are to reflect on themſelves, and ſeriouſly to bemoane their own ſinnes which have cauſed Gods juſtice to puniſh them in this kind. If a rhumaticke head ſends downe a conſtant flux, to the corroding of the lungs, an ill affected ſtomacke firſt ſent up the vapours which cauſed this diſtillation: And pious Subjects conceive that if God ſuffer Princes to perſiſt in dangerous errours, this diſtemper of the head came originally from the ſtomack, from the ſinnes of the people, who deſerved this affliction. Thirdly, they are to reforme their ſelves and Families, and if the ſupreame Power be offended thereat, to prepare themſelves patiently to ſuffer, whatſoever it ſhall impoſe upon them, having the ſame cauſe though not the ſame comfort, to obey a bad Prince as a good one.

By

By the way, a word in commendation of passive obedience: When men who cannot be active without sinning, are passive without murmuring. First, Christ set the principall copie thereof, leading *Captivity captive on the Crosse*, and ever since he hath sanctified suffering with a secret soveraigne vertue, even to conquer and subdue persecution.

5. Of the progresse and praise of passive Obedience.

Secondly, it hath beene continued from the Primitive Church by the Albigences to the moderate Protestants, unlesse some of late ashamed of this their Masters badge, have pluckt their cognisance from their coats, and set up for themselves.

Est haec pontificiorum tessera crudelitas, aliud est Protestantium symbolum clementia. Isti occidunt, Hi occidunt Laurentius Humphreys *in respons. ad Epistolas Campiani.*

Thirdly, it is a Doctrine spirituall in it selfe. It must needs be good, it is so contrary to our bad natures and corrupt inclinations, who will affirme any thing rather then we will deny our selves, and our owne revengefull dispositions. And surely the Martyrs were no lesse commendable for their willing submitting to, then for their constant enduring of their persecutors cruelty. And it was as much (if not more) for them to conquer their owne vindicative spirits, as to undergoe the heaviest tortures inflicted on them.

Fourthly, it is a doctrine comfortable to the Practisers, bitter, but wholsome. Yet it is sweetned with the inward consolation of a cleere conscience, which is Food in Famine, Freedome in Fetters, Health in Sickneſſe, yea, life in death.

Fifthly, it is glorious in the eyes of the beholders, who must needs like and love that Religion, whose professors (where they cannot lawfully dearly sell) doe frankly give their lives in the defence thereof.

Lastly, it is a Doctrine fortunate in successe. By preaching of *passive* obedience, *the Dove* hath out-flowne *the Eagle*. Christ's Kingdome hath out-stretched *Cæsars* Monarchy. Hereby the wisdome of the East was subdued to the folly of Preaching. The Sunne of the Gospell arose in

the Westerne parts. The parched South was watered with the dew of the Word. The frozen North was thawed with the heat of Religion: But since the Doctrine of resisting the supreame Power came into fashion, the Protestant Religion hath runne up to a high top, but spread nothing in breadth; few Papists have beene reclaimed, and no Pagans have beene converted. Alas! that so good a Doctrine should be now in so great disgrace; yet will we praise such *suffering*, though we suffer for praising it. If we cannot keepe this Doctrine alive, we will grieve because it is dying; being confident, that though now it be buried in so deepe dishonour, God in due time will give it a glorious resurrection. And though I must confesse, it is farre easier to praise *passive Obedience* then to practice it, yet to commend a vertue is one degree to the imitation of it, and to convince our judgements: First, of the goodnesse of the deede, is by Gods blessing one way to worke our wils to embrace it: In a word, if this Doctrine of *passive Obedience* be cryed downe, hereafter we may have many bookes of *Acts and Monuments*, but never more any *bookes of Martyrs*. And now these things premised, we returne to *Master Saltmarsh* his examination of my Sermon.

X *As if no calling were warrantable at first to promote a Reformation but the supreame Power.)* I never said or thought so: But in what manner, and by what meanes inferiours may and must labour to promote it, I have at large declared.

Y *The inward call is a speciall excitation from the spirit of God, and such a call is warrantable to be active.)* I shall have presently a more proper place to deale with these *speciall excitations*, when I come to answer your *extraordinary incitations*.

Z *Now all these callings are commission enough to meddle.)* I am not of so froward a spirit, as to quarrell at a word. Otherwise I could tell you, that *to meddle* generally importeth

porteth an over-buſineſſe in ſome Pragmaticall perſon, tampering with that which is either unlawfull in it ſelfe, or hurtfull to, at leaſt improper for the party who medleth with it, and in Scripture it is commonly uſed with a prohibition, *Meddle not*. To paſſe this by, the queſtion is not whether Magiſtrates may meddle (as you ſay) in advancing a publique Reformation; but how? and how farre they may be active therein? Therein I report the Reader to what I have largely expreſſed. Deut. 2.5. 2 King. 14.10 Cro. 15.19. Pro.20 19. & 24.21. & 26. 17. & 20.3.

A *In ordinary tranſactions, I know the ordinary diſpenſation is to be reſorted to, but the buſineſſe of Reformation as it is extraordinary, ſo God giveth extraordinary conjunctures of Times and circumſtances, and extraordinary concurrences, and extraordinary incitations.)* Now you ſoare high, give us leave to follow you as we can. Firſt, I confeſſe that a publique Reformation is an *extraordinary worke* in this ſenſe, as not common or uſually done every day (as private amendment of particular perſons is or ought to be.) But it is a rare worke, which commeth to paſſe but ſeldome, and the doing of it is out of the road of ordinary mens imployment. But I deny a publique Reformation to be extraordinary in this acception; as if it were to be ordered or managed by any other rules or preſidents, then ſuch as are ordinary and uſuall in the Bible, where many patterns of publique Reformations are preſented; in which reſpect the ordinary diſpenſation is to be reſorted to in the performance thereof. Whereas you ſay, that in publique Reformations, *God giveth extraordinary conjunctures of Times and circumſtance, and extraordinary concurrences*. It is true in this ſenſe, that the great Clock-keeper of Time ſo orders the coincidence of all things, that when his houre is come, wherein ſuch a Reformation ſhall be made, every officious circumſtance will joyfully contribute his utmoſt aſſiſtance to the advancing thereof. Wherefore if men cannot make a Reformation, without roving from their calling, or breaking

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ing Gods Commandement (according to which it cannot be done without the consent of the supreame Power.) Hereby it plainly appeares, that the hand of Divine Providence doth not as yet point at that happy minute of Reformation, there being as yet times distracted with jarres and disjunctures, not onely in circumstances, but even in substantiall matters requisite thereunto. And therefore seeing Gods good time may not be prevented, but must be expected, men are still patiently to wait and pray for that *conjuncture of Times* and *concurrency of circumstances*, whereof you speake.

But whereas you speake of *Extraordinary Incitations* (paralell to what you said before, of *speciall excitations* and *christianly inspired.*) In these your expressions you open a dangerous Pit, and neither cover it againe nor raile it about with any cautions, so that Passengers may unawares fall into it. Exo.21.33.34

6. That no extraordinary excitations, incitations or inspirations are bestowed from God on men in these dayes.

For everyman who hath done an unwarrantable act, which he can neither justifie by the law of God or man, will pretend presently that he had an extraordinary Incitation for it; a fine tricke to plead Gods leave to breake his law. Nor can we disprove the impudence of such people, except we may use some touch-stones, thereby to try their counterfeit incitations; my opinion herein shall be contrived into three Propositions.

First, no such extraordinary incitations are extant now a dayes from God, as stirre men up to doe any thing contrary to his Commandements. Indeed, some such we meet with in the Scripture, where the Law-giver dispensing with his owne law, incited *Abraham* to kill his son, *Samson* to kill himselfe, and the Israelites to rob the Egyptians. In such cases it was no disobedience to Gods publique command, but obedience to his private countermand; if the servant varied his practice according to his absolute Masters peculiar direction. But such incitations come not now a dayes but from the spirit of delusion. Gen.22.2. Judg.16.30. Exod.12.36.

Secondly

Secondly, no extraordinary excitations are extant now a dayes from God, seizing on men (as anciently) in *Enthusiasmes*, or any such raptives, as make sensible impressions on them. For these are within the virge of Miracles which are now ceased, and our age produceth things rather monstrous then miraculous.

Thirdly, extraordinary incitations are still bestowed by God in these dayes; namely, such that he giveth to some of his servants; a more then usuall and common proportion of his grace, whereby they are enabled for and incited to his service with greater rigour and activity then ordinary Christians. My judgement herein shall not be niggardly to restraine Gods bountifull dealing, but I verily beleeve that he who was so exceedingly liberall in former ages, is not so close handed in our times, but that in this sence he bestoweth extraordinary motions, especially on such whom his Providence doth call to eminent Places, either in Church or State. But such motions quicken them to *runne the way of Gods Commandements*, not to start without or beside it. And as hereby they are heightned to an Heroicall degree of Piety, so though sometimes we may say of them in a Rhetoricall expression, that *they goe beyond themselves*, yet they never goe beyond their calling, nor never goe beyond Gods Commandements.

Now if any shall pretend that they have an extraordinary excitation to make a publique Reformation without the consent of the supreame Power, to whom by Gods law it belongs, such an excitation cannot come from the holy Ghost: For if the spirit of the Prophets be subject to the Prophets, much more is it subject to the God of the Prophets, and to the law of that God. And truly Sir, this passage of *extraordinary incitations*, as it is by you rawly laid downe and so left, containeth in it seed enough if well (or rather ill) husbanded, to sow all the Kingdome with sedition, especially in an age wherein the Anabaptists in their actions,

actions, beaten out of the field by Gods Word, doe daily flye to this their Fort of extraordinary excitations.

And you may observe when God gave *extraordinary excitations, quo ad regulam* (stirring up men to doe things contrary to the received rule of his Commandements) then such excitations were alwayes attended with extraordinary operations. *Phinehas*, who killed *Cosby* and *Zimry*, could stay the plague with his prayer; and *Elias* who cursed the Captaines with their fifties, could cause fire to come downe on them from Heaven. It appeares this his curse was pronounced without malice, because inflicted by a miracle. It is lawfull for such to call for fire, who can make fire come at their call; and would none would kindle discord on Earth, till first they fetcht the sparks thereof from Heaven. Neither doe we prondly tempe Gods providence, but truly trye such mens pretended extraordinary incitations, if when they wander from Gods Commandements in their Actions, and plead inspirations, we require of them to prove the truth of such inspirations, by working a miracle.

Now Sir, you being (as it seemes) an opposite to Prelacy, would make strange worke, to put downe one *Ordinary* in a Diocesse, and set up many *extraordinaries* in every Parish: And for ought I know, if some pretend *extraordinary excitations*, publikely to reforme against the will of the supreame Power, such as side with the *supreame Power*, may with as much probability alleadge *extraordinary excitations* to oppose and crosse the others Reformation, and so betwixt them both our Church and State will be sufficiently miserable. And now Sir, remember what you said in the last Paragtaffe: *To the law* (saith the Scripture) *and to the Testimony*; to such Judges we may safely appeale from all your *special excitations, extraordinary incitations and christian Inspirations.*

In the building of the Temple you shall see in Ezra *and* Nehemiah *such workings of God, when the people were gathered*

shered together as one man, they spake to Ezra *the Scribe, to bring the Booke of the law of Moses.* The unanimous consent of so many we acknowledge to be Gods worke. O that we might see the like agreement in *England*, where the people are so farre from being *gathered together as one man*, that almost every one man is distracted in his thoughts, like the times, and scattered from himselfe as if he were *many people*. Well, *they spake to* Ezra *to bring the Booke of the law*; what of all this?

C *Have the people put an oven* Ezra *to his duty.*) And little speaking would spurre on him, who of himselfe was so ready to runne in his calling. But I pray what was this *Ezra*? who were these people? *Ezra* was indeed a Priest, a learned Scribe of the law, who brought up a party out of *Babylon* to *Jerusalem*, armed with a large patent and Commission from *Artaxerxes*. The people here were the whole body of the Jewish Church and State, together with *Zerobabel* the Prince, and *Joshuah* the high Priest, who (by leave from the Persian King) had the chiefe managing of spirituall and temporall matters. And judge how little this doth make for that purpose to which you alleadge it, that from hence private persons may either make the supreame power to reforme, or doe it without his consent. Had you free leave of the whole Scripture to range in, and could the fruit of your paines find out no fitter instance for your purpoles.

This appeares because in the Prophet he is stiled *Governour of Judah*, Hag. 1. 14. and that at the selfe same time when *Ezra* came thither, see *Luthers* Chronology in 40. miller. arco.

EXAMINER.

F And whereas you say, Reformation is of those duties that are D impaled in for some particular persons. I answer, this were a grand designe if you could heighten E Reformation into such a holy prodigy, as you would of late the Church into the *Prelacy and* F *Clergy*, and excluded the Layty as a prophane G Crew, and to be raught their distance. *Luther* will tell you, this is one of the Ro-

man engines, to make such an holy businesse; like the mountaine in the law, not to be toucht or approacht to, but by *Moses* alone. Thus you might take off many good Workemen, and honest Labourers in the Vineyard whom Christ hath hired and sent in, and to whom he hath held out his Scepter as *Ahasuerus* to *Ester*.

TREATIS.

D *And whereas you say, Reformation is of those duties that are impaled in for some particular persons.)* It appeares that *publike Reformation* is so impaled; for whereas every man is commanded to observe the Sabbath, honour his Parents, and every man forbidden to have other Gods, worship Images, take Gods Name in vaine, kill, steale, &c. Yet the supreame Power alone in Scripture is called on for publike Reformation, and no private person, as Saint *Austin* hath very well observed.

Auferenda Idola, non potest quisquam inire privatus. Aug. cont. literos Utilium lib. 2. cap. 92.

E *I answer, this were a grand designe, if you could heighten Reformation into such an holy Prodegy.)* I need not heighten it, which is so high a worke of it selfe, that our longest armes cannot reach it, though we stand on the tiptoes of our best desires and endeavours, till God shall first be pleased to send us a peace. A prodigy it is not (not long since you esteemed it an *extraordinary businesse*) yet if it be performed whilst warre lasteth, *it is a worke of the Lord, and may justly seeme mervailous in our eyes.*

F *As you would of late the Church into the Prelacy and the Clergy.)* When, and where did I doe this? I ever accounted that the *Cetus fidelium*, *the Congregation of the faithfull* was Gods Church on earth. Yet I often find the Church represented in generall Counsels, by the Prelacy and Clergy (who are or should be the best & wisest in the Church) & their decisions in matters of Religion, interpreted and received as the resolutions of the Church in generall.

G *And excluded the Laity as a prophane crew, and to be taught*

taught their distance.) What honest man ever thought the Layty, as Layty, prophane? I conceive our Kingdome would be very happy, if none of the Clergy were worse then some of the Layty. And I am sure that the godly Clergy are Gods Layty his λαὸς & the godly Layty are Gods Clergy, his κλῆρος. Yet now a dayes, some usurping Lay-men may well be taught their distance, who meddle with ministeriall functions: Nor will a wel-meaning heart one day excuse the unsanctified hands of such *Uzzah's*, who presuming to preach, hold not our Arke from shaking, but shake our Arke with holding it.

H Luther *will tell you this is one of the Romish engines.*) Indeed this was a Popish device too much to depresse the Layty. But this engine (thanks be to God) is since broken asunder, and it will be in vaine for any to glew the peeces thereof together. And now since the Monopoly of the Popish Clergy (ingrossing all matters of Religion to themselves) is dissolved; it is fit Protestant Ministers lawfull propriety in their calling, should justly be maintained.

I *Thus you may take off many honest Labourers in the Vineyard.*) Farre be it from me, especially if they be skilfull Labourers, such as will prune the Vines, not pluck them up by the roots. But this and what you say of those *to whom God hath held out his Scepter*, is nothing to the purpose; except you could prove where God in the Scripture, hires or cals private men to make a publike Reformation.

EXAMINER.

And whereas you tell us, that the supreame Power alone hath the lawfull calling, as appeares in the Kings of *Judah*. I answer, that if so the Parliament were now in a dangerous K *præmunire*, for you know that is suspended from us, and yet our state goes on in their worke enabled (as they say) by their *fundamentall* power and constitution: I shall not here dispute the emanations of this power in ordinances, votes

and orders they have made it appeare in their owne declarations; onely this I read of an ordinance made by the Nobles and Elders of *Israel*, those Lords [L] and Commons, *That whosoever would not come according to the Counsell which was taken for Reformation, all his substance should be forfeited.* Here is no King of *Judah's* hand, nor a *Cyrus* King of *Persia*, but an ordinance of their owne to their owne people; onely they have King *Cyrus's* writ for their assembling and consulting. Had Christ [M] and his Apostles waited in their Reformation for the consent of the *Roman Magistrate* the supreame Power, they had not made that holy expedition they did. Had *Luther* and *Zuinglius* [N] and *Oecolampadius* staid for the *Emperours* Reformation, they had not shed halfe that light in the Germane hemisphere: There was a time when God tooke part of the spirit of *Moses* and put it upon [O] the Elders.

TREATIS.

[K] *If so the Parliament were now in a dangerous Premunire.*) I will not marre a meane Divine of him, to make a meaner State-man, by medling with matters in the Common-wealth. I that maintaine that every man must stay in his calling, will not step out of mine owne: Let the differences betwixt our Soveraigne and his Subjects, which consist in points of State, be debated by the Politicians on either side, the questions in law be argued respectively by their *learned Counsell*, and the controversies in Religion be disputed by their severall Divines. But alas! such is our misery when all is done, the finall decision is devolved to the Souldier's sword on either side, and God send the best cause the best successe.

[L] *Onely this, I read of an Ordinance made by the Nobles and Elders of Israel those Lords and Commons.*) By your favour it was a compleat act of state, as confirmed by the royall Assent. True, there was no King of *Judah's* hand unto it, because

because at that time *Judah* had no King; and who can expect that the Sunne should shine at midnight, when there is none in that Horizon. Reasonable men will then be contented with the Moon-shine, and see that here. For *Zerobabel* shining with borrowed beames and a reflected light from the Persian King (in which respect he is stiled *Hag.* 1. 14. the *Governour of Judah*) concurred to this Ordinance by his approbation thereof. Besides this; there was also a triple consent of the Persian Kings.

First, the grand and generall grant from *Cyrus Ezra* 1. 3. which still stood in full force, as confirmed by *Darius, Ezra* 6. 12. whereby the Jewes being authorized to re-build the Temple, were also by the same enabled to settle Gods service in the best manner, by what wholsome lawes they thought fitting. Secondly, a particular implicite grant, in that the Persian King knowing thereof, did not forbid it when it was in his power, had it beene his pleasure; and such a *not opposing*, amounts to a consent. Lastly, they had a large expresse command from King *Artaxerxes* to *Ezra* (*chap.* 7. *vers.* 26.) *And whosoever will not do the law of thy God, and the law of the King, let judgement be executed speedily upon him, whether it be unto death or unto banishment, or to confiscation of goods, or to imprisonment.* And now Sir, I have the lesse cause to be offended with you for citing mangled and dismembred peeces in my Sermon, seeing the Scripture it selfe finds as little favour from your hand; for had you compared on place thereof with another you could not but have seen the Persian Kings consent to this Reformation. Yea, so observant were the Jewes of the Persian Kings, that at the first issuing forth of their prohibition to that purpose, they instantly desisted building the Temple; having their soules so well managed, and mouthed with the reines of loyalty, that their Kings *negative voyce* checkt and stopt them as they were running full speed in so good an imployment: so little doth the instance alleadged advantage your cause. Ezra 4. 24.

M *Had Christ and his Apostles united in their Reforma-*

tion

tion for the consent of the Roman Magistrate.) I answer. First, Christ and his Apostles; were Christ and his Apostles, I meane extraordinary persons, immediately inspired. Secondly, the Reformation they brought was mainly materiall indeed, being the Gospell, without which there was no salvation. Thirdly, because they had not the Emperours consent to their Reformation, they pacified his displeased sword by preferring their necks unto it, not repining at the dearnesse of the purchase to buy the safety of their soules with the losse of their lives; all the Jury of the Apostles (*John* onely accepted) followed their Master to Martyrdome: and hence we truly deduced the patterne of passive obedience.

N *Had* Luther *and* Zuniglius, *and* Oecolampadius *stayed for the Emperours Reformation.)* *Luther* was a Minister, and so had his share in reforming, so farre as to propagate the truth and confute falshoods by his pen, preaching and disputations. What he did more then this was done by the flat command, at lest free consent of *Frederick* Duke of *Saxony*, under whom *Luther* lived. This Duke owing homage, but not subjection to the Emperour, counted himself, and was reputed of others, absolute in his owne Dominions, as invested with the power of life and death to coine money, make offensive and defensive leagues and the like. And although this wary Prince long poised himself betwixt feare of the Emperor and love of the truth, yet he always either publikely defended *Luther*, or privately concealed him, till at last having outgrowne his fears, he fell boldly to publike reforming. As for the states of *Zurich* and *Basil*, wherein *Zuniglius* and *Oecolampadius* lived, as those Cities in one Relation are but members of the Helvetian Common-wealth, so in another capacity they are intire bodies of themselves, and in these states the Magistrates did stamp the Character of civill authority on that Reformation which these Ministers did first set on foot by their preaching. But if any extravagant action of worthy men be tendred us in example, our love to their persons binds us not to defend their practice, much lesse to imitate it. We crave li-

berty,

berty, & if denied, will take it to leave them to themselves who if they had any especiall warrant to justifie their deeds, will at the last day produce and plead it.

O *There was a time when God took part of the spirit of* Moses *& put it upon the Elders,*) I will not dispute the manner how the spirit was taken from *Moses*, perchance added to others, without being substracted from him, as a candle looseth no light by giving it to another. But this is falsly alleaged by you to intimate that sometimes inferiour Officers may make Reformations without the knowledge, yea, against the will of the supreame power. For you must know that though the Sannedrin or seventy Elders were a constant Court and standing Counsell, yet when there was a chief Governour, they had recourse to him in actions of Moment, *Num.* 27.15,16,17. *And* Moses *spake unto the Lord saying, let the Lord the God of the spirits of all flesh set a man over the Congregation which may go out before them, and which may lead them out and bring them in, that the Congregation of the Lord be not as Sheep which have no Shepheard.* See that notwithstanding the power of the Elders stood still in full force, & determined not at *Moses* his death, yet he accounted Gods people no better then Shepheardlesse, till they had a power Paramount placed over them, and a supreame above the Elders to guide and direct them. *Drusius in pentetuchen ex R. Aben-Ezrab.*

SERMON Paragraffe 15.

" Mean time meer private men must not be idle but move in " their sphere, till the supream Power doth reform they must " pray to inspire those that have power. Secondly they must re- " forme themselves and their Families.

EXAMINER.

Stil you drive on your design thorow many plausible [P] insinuations, you would keep *private men doing* but still doing in their owne [Q] *circle*; I confesse I would not improve their interest too high, nor too soon, for the early settings forth of *private men* is apt to exceed into a tumultuary motion: Yet I would not put them so far behind as they should like the *lame* & the *diseased* at the *poole of* Bethesda *waiting* till a supreame [R] Power came downe amongst them. There are many publike ingagements

which they are capable on, & which providence will often guide them to as in finding S our ways of facilitation & advancement for the businesse; besides some other arcana and secret T preparations; we see every thing naturally is spirited with an instinct of aiding, the whole V water and ayre will part with their own interest to serve the universall in the danger of a vacuity; the very W Romans, by a morrall principle, would contend to be first in the service of their Country; and it remains as a crime upon record, that X *Gilead* abode beyond *Jordan*, and that *Dan remained in ships*, and *Asher* abode in his breaches; that is, that they would sit downe encircled with their owne interest and affaires.

TREATIS.

P *Still you drive on your designe thorow many plausible insinuations.*) Not insinuations but positions, and those no more plausible then profitable. Truth hath a precious inside, and withall a pleasing face.

Q *You would keep private men doing, but still doing in their circle.*) And good reason too, for if they be out of their circle, they are very troublesome spirits to conjure downe againe.

R *Not like the Lame at the poole of* Bethesda *waiting till a supreame Power.*) If God in his Word will have it so, they must wait. Better to lye still in the porch, though not cured then to rush headlong into the poole and be drowned.

S *Providence will guide them in finding out wayes of facilitation.*) I protest against all our wayes, if they be any way different from the high road of the King of Heaven; Reformation however must come lawfully, and if it will not come easily, let it come hardly, we will tug at it with our prayers (which are alwayes best at a dead lift) and will sweat but not sin to obtain it. Nor can any better *facilitation* for private men be found out, then for every one of them to reform themselves. How doth an Army of ten thousand men almost change their postures from East to West in an instant, because every one turneth one, and so soone would the work be done in a publike Reformation, if particular persons would take care for their private amendment.

T *Besides some other arcana and secret preparations.*) Good Sir play

play faire and above board. The surface of the earth is wide enough for us both, creep not into crannies, to put me to the pains of Pioners to mine for your meaning: I know *the secret of the Lord is with the righteous*; but then it is such a secret, as being concealed from prophane persons, is revealed in the Word. This your expression if cleer from fault, is not free from just suspition, for hereby you buz into peoples hands (and such tinder I tell you is ready to take fire) that there are some strange unknown misteries of Religion lately communicated to some private men. Strange that others of the same forme with you for learning and Religion should know no such secrets, except you have received from Heaven some expresse packet of intelligence. You might have done well to have told us what these arcana are, unlesse being of Heavens *close Committee* you be bound to secrecy. Meane time I will be bold to tell you, that if these secrets differ from Gods will in his Word, they are depths of the Divell and misteries of Iniquity. Pro. 3.32.

V *We see every thing naturally is spirited with an instinct of aying, the whole water and ayre will part with their owne interests to serve the universall in the danger of a vacuity.*) I distinguish betwixt naturall Agents, and voluntary, rationall and Christian Agents. Naturall Agents goe the neerest way to their owne home, their Center, except countermanded to avoid a vacuity, which being yeelded to, necessarily inferres a destruction of the whole. In such a case heavy bodyes have from God a dispensation, yea command to ascend, light bodies to descend, forgetting their particular propensity, to remember the publike good, according to the words of the Psalmist; *He hath made a decree which they shall not passe.* Pſ.148.6. But voluntary, rationall and Christian Agents are to regulate their actions by Gods will in his Word; the greatest and onely *vacuity* they are to feare is Gods displeasure, whose glory they are to preferre before their owne temporall self-preservation; and indeed, mans eternall good is wrapped up in his obedience to Gods will. Wherefore except you can produce a place in Gods Word, wherein private men are commanded to make publike Reformations, there is a meer *vacuity* of all you have alleadged.

W *The very Romans by a morrall principle would contend to be first in the service of their Country.)* It was well done of them. Their forwardnesse in serving their Country, will one day condemne our frowardnesse in deserving our rending our native soyle asunder with civill dissentions; but in such cases as this is which we have now afoot (whether private persons may reform without the consent of the supreame Power) we are not to be guided by the practice of the Pagan Romans, but by the precept of the Christian Romans, *Let every soule be subject to the higher Powers.* Rom. 13. 1

X *And it remaines as a crime upon Record, that* Gilead *abode beyond* Jordan, *and that* Dan *remained in ships.)* Thus it was; *Sicera* a Pagan generall under *Jabin* a Tyrant and Usurper, hostilely invaded *Israel*. *Deborah* a Propheteſſe by Divine inspiration incited *Barach* to resist him. In this case each single man had a double call to assist *Barach*: One from Nature to defend his Country, another from Gods immediate vocation. Here it was lawfull for all to be active, sinfull for any to be idle: *Jael* the woman was valiant; shall men be womanish and cowardly? Now prove that private men have the like calling in point of publike Reformation, and if they be not active, we will not only confesse it their crime, but proclaime a curse against them with *Meros*, till this be done, this instance befreindeth not your cause.

In publicos hostes, omnius homo miles Tertullianus.

EXAMINER.

Y And though you would put private men upon such duties here as are godly & commendable, the policy is to keepe them exercised in one good duty that they should not advance another, & thus you would cunningly make one peece of Divinity to betray another, and make the freinds of Reformation doe it a discurtesie in ignorance.

TREATISE.

Y I confesse it is an ancient subtilty of Satan, *to keep men exercised in one good duty that they should not advance another.* Thus he busieth some men all in praying to neglect preaching, all in preaching to neglect Catechizing, all in prayers, preaching, catechizing, to neglect practising. *Jesabels* body was all eaten 2 King. 9. 35.

ten up, ſave onely her *head, hands and feet*. But indiſcreet zeal ſo conſumes ſome, that they have neither *hands* nor *feet* left, either to *worke* or to walke in their Chriſtian calling: Yea, of all their *head* nothing remains unto them but onely their *ears*, reſolving all Gods ſervice unto *hearing* alone.

But this accuſation is not onely improperly, but falſly here layed to my charge, becauſe I forbid meer private men to meddle with publike reforming, which belongs not at all unto them: That ſo cutting off the needleſſe ſuckers, the tree may be fed the better, and that private men leaving off thoſe imployments which pertaine not to them, may the more effectually advance their owne amendment; a taske which when it is done, the ſevereſt Divine will give them leave to play.

And becauſe one dangerous Policy hath been mentioned by you, it will not be amiſſe to couple it with another device of the Divell, as ſeaſonable and neceſſary in theſe times to be taken notice of. Satan puts many meere private men on to be fierce and eager upon publike reforming, thereby purpoſely to decline and avert them from their own ſelfe-amendment. For publike reforming hath ſome pleaſure in it, as a Magiſteriall act and work of authority, conſiſting moſt in commanding and ordering of others; whereas private amendment is a worke all of paine, therein a man, as he is himſelfe the judge, ſo he is the malefactor, and muſt indite himſelfe, arraigne himſelfe, convict himſelfe, condemne himſelfe, and in part execute himſelfe, *crucifying the old man* and *mortifying* his owne corruptions. And we can eaſier afford to put out both the eyes of other men, to force them to leave their deare darling ſinnes, then to pluck out our own right eye (in obedience to our Saviours precept) and forſake our owne ſinnes, *which doe ſo eaſily beſet us*. Mat. 5. 29. Beſides men may be prompted to publike reforming by covetouſnes, to gather chips at the felling of the old Church government, by ambition, to ſee and be ſeene in office; by revenge to wreck their ſpight on the perſonall offences of ſuch, whom formerly they diſtaſted. Self amendment is not ſo ſubject to private ends, but goeth againſt the haire, yea, againſt the fleſh it ſelfe, in making men deny themſelves in duty to God.

Yea, at the last day of judgement, when God shall arraigne men, and say, *Thou art a drunkard, Thou art an adulterer, Thou art an oppresser*; it will be but a poore plea for them to say, *Yea Lord, but I have been a publike Reformer of Church and State.* This plea, I say, will then not *hold water*, but prove a *broken cisterne*. Nor will God dispence with their want of *obedience*, because they have offered him store of *sacrifice*. Such people therefore are daily to be called upon, to amend themselves and their Families; which is a race long enough for the best breathed private Christians, though they start in their youth, and runne till their old age.

SERMON Paragraffe 26.

"Lastly, with carefulnesse not to give any just offence to the "Papists.

EXAMINER.

I Wonder you would here expresse an indulgence which is not allowable, and the memory of the Parliament will be honourable for that, they knew so much divinity, as taught them not to value their offence, & to proclaim to them both in *England* and *Ireland* an irreconcilable warre. This carefulnesse and tendernesse you plead for, was the first principle which our Church so farre, as to take up their Altars and Ceremonies to avoid offence. Saint *Paul* was of another spirit who forbore not [B] a Disciple and Apostle. *When I saw*, saith he, *that they walked not uprightly according to the truth of the Gospell.* You much mistake the Divinity of Christ, in matter of offence, who never forbore to preach, or publish any necessary truth: Nay, when his Disciples were scandalized, and said, *this is an hard saying, doth this offend you*, saith he? What and if, &c. He goeth on [C] and pursues the offence, till they left him and his Doctrine too. And for the Papists, they are much of the relation and constitution of the Scribes and Pharisees, *not without*, as you say, *but within*, & yet see if you can find our Saviour or his Apostles letting out themselves into such restrictions and moderation, and cautions. Those truths which are essentially, [D] universally, alwayes and at all times holy, ought not to be measured by the *outrage* and scandall of the *Adversary*. Indeed in things

things meerly civill or indifferent, our use or liberty may appeare more, but for such truth as our Reformation shall bring they will be alwayes an offence to the Adversary: *We preach Christ*, saith the Apostle, *unto the Jewes a stumbling-blocke, and to the Greeks foolishnesse*, and yet the Apostle preacheth, E and layes these *blocks*, & this *rock of offence* in the way too.

THESIS.

That it is utterly unlawfull to give any just offence to the Papists or to any men whatsoever.

Z. *I wonder you should here expresse an indulgence which is not allowable.*) I wonder and am sorry withall, to see a Protestant take unjust offence at this Doctrine, *that no just offence is to be given to the Papists*. Know Sir, that besides those Papists in *England* and *Ireland*, to whom you say, the Parliament hath proclaimed an irreconcilable war; there be also many of their Religion in *Spaine*, *France*, *Germany*, *Italy*, *Poland*, &c. all *Europe* over, with whom the Parliament hath not as yet, any professed open hostility, and to these no offence must be given. The eye of all Christendome is upon us, the Sea surrounds, but doth not conceale us: Present Papists read the text of our actions, and their posterity will write comments upon them; we cannot therefore be too wary.

Besides, grant that this irreconcilable war you speak of should bind men in a *martiall way* to kill all Papists; yet I pray take notice that in some cases we may justly kill them, whom in no case we may justly offend. Though a malefactor be condemned by the Judge to be executed, yet the Sheriffe is a murderer if he torment him to death, contrary to the sentence of law. Now giving unjust scandall to the Papists, is torturing of them, and tyranny to their souls which may eternally destroy them; and you are the first Divine, and I hope shall be the last, which ever held this to be lawfull.

Whereas you say, *I much mistake the Divinity of Christ in matter of offence.* I should be very thankfull to you, if you be pleased to rectifie my erroneous judgement, to which end I will crave the Readers leave, the more largely to expresse my opinion in this point.

I hold that we ought not to give just offence to any man whatsoever. Indeed there is no danger of giving offence to the divell. He who fears to offend Satan, offends God with his foo-

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liſh fear: Becauſe the divels very nature is all miſchief and malice, nothing being good in him ſave his being which he hath of God, and he is utterly incapable of ſalvation. But ſeeing in the very worſt of men there is ſome goodneſſe, or at leſt a capability of grace here, and glory hereafter, through repentance and faith in Chriſt, we may not give any man juſt offence, as being againſt the rules of Piety, Charity and Chriſtian Prudence.

1 Cor. 10. 32. Againſt the rule of Piety: Becauſe God hath ſaid, *give no offence to any.* Againſt the rule of Charity: becauſe thereby we are 2 Cor. 6 3. cruell to them which are our Brethren by nature, and may be by grace. Againſt the rule of Chriſtian Prudence, becauſe we cannot give any juſt offence, but alſo thereby we doe give them a juſt advantage againſt us. I beleeve Sir, were you to diſpute in an Univerſity againſt Popiſh Opponents, you would ſo warily ſtate the queſtion which you defend, as that you would not willingly give any *upper grounds* to your Adverſaries, more then what they could get for themſelves. Wherfore as the wreſtlers in the Olimpian games uſed to annoint themſelves with oyle, not only thereby to ſupple their joynts, but alſo to make their naked bodies the more ſlick and ſlippery, that ſo thoſe who wreſtled with them might catch no hold upon them, ſo ought we, who are like to have conſtant oppoſition with the Papiſts, to give them no more advantage then what they can earn, & if we give them more, they will be more ready to jeere us for our folly, then thank us for our bounty unto them.

Yea, in this reſpect it is more dangerous to give juſt offence, and therby juſt advantage (for the one cannot be done without the other) to the Papiſts then to any meer Pagans: For Pagans being rude, dull and ignorant, though an advantage be given them, cannot in point of learning husband and improve it to the utmoſt. But the Papiſts whom we doe know and muſt acknowledge cunning fencers in the School of wit and learning, are ſo well skild, as ever to keep and inforce the advantage we once beſtowed on them. And though we need never feare them and all their art, ſo long as we have God and a good cauſe on our ſide, ſo if we betray our cauſe by giving them juſt advantage, it is juſt with God to deliver us over into their hands, to beat us with our owne weapons.

And heare let the Reader be pleased to take notice, as much materiall to our purpose, that there is a grand difference, betwixt the Removing of things, bad in their owne nature, and betwixt the manner of removing them. If any thing be bad in it selfe, it may not be continued, it must be removed. None can dispence with the retaining thereof, though never so many or great Persons take offence at the taking of it away. If Friers bee offended thereat, let them turne their girdles, with all their knots in them behind them, whilst wee neede not care for their causelesse anger. They who were so quick sighted that they could see an offence, where it was never given them; Let them looke againe in the same place, and their quick eyes will behold there, the amends which were never tendered them.

But now, as for the manner of removing of things badd in themselves, when there is a liberty and latitude lest unto us after what fashion we will doe it, either this way or that way, we must doe it so as to give none any just offence. For where it is at our choice and pleasure to use variety of waies, our discretion must pitch on the best, whereby God may receive the most glory, the action the most luster, wee our selves the greatest comfort, and all others no just cause of offence. And here once againe let mee request the Reader to observe, that in my Sermon, I never mentioned any tendernes, to give the Papists offence, in removing of things bad in themselves, but this caution of not giving the Papists just offence, was inserted in the proper place, when we came to shew how discretion is to appeare in the manner of a reformation.

Yea the same thing for substance may be done and just offence, either may or may not be given according to the different manner of doing it. For instance, such Pictures which are in the suburbs of superstition, because the gate of that City is alwaies open, may without any giving of just offence be fairely taken away. But to shoot off the head of the statue of Christ, either to spite the Papists, or sport our

selves giveth just offence. Though the Image be nothing, yet such usage thereof in something, the bullet shoot at the picture, wounds pietie: For to do serious worke in a jearing way, is inconsistent with Christian gravitie, and argueth not light of knowledge but lightnesse, not to say lewdnesse of behaviour.

Another instance. Suppose that some ceremonies ancient for time, used by the fathers, (though abused by the Papists (reduced by the Protestants, defended by our English, not opposed by forraigne Devines, be practised in our Church. And withall suppose, that such ceremonies as they are harmelesse so to be useleese, and not without the suspition of danger, as the present times stand. In this case it will give no just offence to the Papists to take them away under the Nation, of things unnecessary, and unsuting with our present condition. But to remove them as things prophane, Idolatrous, or superstitious, giveth just offence and great advantage to our Romish adversaries, by the disgrace we put on Antiquity. Besides, hereby we betray our freinds which have don good service for our Religion, namely such English Devines who with their penns have Learnedly and truly asserted the lawfulnesse of such ceremonies, and this our retreating from them and leaving them ingaged, (as *Ioab* served *Vriah* * at the siege of *Rabah* treacherously) shews much basenesse in us and in such a case, the dishonouring of good men, is the dishonoring of God himselfe.

* 2. Sam. 11. 15.

But if I should in Courticie yeeld so much unto you, (which I never will) that it were lawfull to give just offence to & grounded dedicated Papists, yet know there be some, who in their opinions, & affections, the borderers betwixt us & the Papists, *almost* Protestants *not far from* our Religion, having one foote in it, and the other likely to follow, such People when they see that we take no care, and make no conscience to give just offence to the Papists, will be ready to retract their resolutions, and call back their forward affections, say not that such men are better lost then found.

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Is this the bowels of Christian compassion, which ought to be in us, If we wilfully blast such blossomes, we are not worthy of any ripe fruite, and it is both cruelty and profanesse to cast such *doe bake cakes* to the Doggs, which by standing a while longer in the Oven, would make good and wholsome bread. Nor herein do I write only by guesse, but too much by knowledge, such as I can, neither well conceale nor comfortably relate. For when the Religious paines of some reverend Devines whom I know, have brought some Papists to the doore of our Church, the just offence given them, by the moderne extravagances of some undiscreet Protestants, caused them to fale backe againe to Popery. And now to returne to your Examination. All things contained therein, are easily to be answered by that which we have promised.

B. *Saint Paule was of a nother Spirit, who forbore not a Disciple* and Apostle*, Saint *Paule* perceiving a dangerous error, in *Peter*, reproved him, both presently while the wound was greene, and publiquely, that the plaister might be as broad as the sore. But in thus doing he gave no just offence to *Peter* but blamed *Peter* for giving just offence to other Christians. Gall. 2. 11

C. *He goeth on and persueth the offence till they left him*) This instance of Christs his carriage herein nothing advantageth you. Give me leave to repeate what I said before, If things be bad in themselves, they must be removed, though they give never so many offence, or rather though never so many or great men take offence thereat, so also if a necessary Truth bee to be introduced, it must be preached and brought into the Church, though never so many be offended thereat. And if there be but one way, and no more allowed us, how and in what manner to do it, according to that one way, it must be don, not valluing the offending of any. But if verity of way be permitted unto us, God expects that we should give the least; and if possible no offence to any. Now to apply the truth which our

Saviour heare preached, and pressed, was of absolute and necessary concernment. Namely that he was the true *Manna Messiah and bread from heaven.* Such truths must bee preached, and if any burne with anger thereat, let not their fire be quenched, till it goe out for want of fuell. The case is farre otherwise in this Reformation, betwixt us and the Papists. We had all essentiall truths before, and if any ornamentall, or additionall truths be now to be brought in, they must be so done as to give no just offence to the Papists.

D. *Those truths, which are essentially, universally, almaies, and at all times holy ought not to be measured, by the umbrage, and scandall of the adversaries.*) If hereby you meane, that necessary truths must not bee forborne to bee preached, for feare of giving any offence, I clearely concurre with you. Onely I say that all such truths are in our Church already, and not now to bee newly brought in, (as you intimate) by the Reformation.

E. *And yet the Apostle Preacheth, and layes those blockes and this rock of offence in the way too.*) The Apostle preached Christ, and intended him to be a *rock of defence* to all. As for those who perverted him to bee a *rock of offence* to themselves, this scandall was not justly given to them, but unjustly taken by them. If Papist take offence at any such truth, it shall affect us no more then the cryes of *Baals* Prophets,* affected any of whom it is said, *there was none to answer them, nor any that regarded them.* But as for the manner of removing away any errors, or bringing in any Truths, we ought to bee wary and circumspect, for our own sakes, as well as theirs, to give them no just offence.

* 1 King. 18. 29.

To conclude, For mine owne part Sir I pitie the Persons of all Papists, & heartily desire their conversion, but hate theirs, and all other errors, *with a perfect Hatred.* And this my enmity to all Popish Tenents, doth the more plainely appeare to be grounded on my Judgement not on my passion, Because I would have almen so cautious, as not to give them just advantage, least out actions fight for them, whilst our

affecti-

affections fight against them. What Frier will not laugh in his Coule at this your opinion, that it is lawfull to give Papists just offence? Well, you never shall have my consent, to combate as our Churches Champion, against Rome for the Protestant cause, untill you have learnt more skill in fencing, and not to lye at so open a guard. And if you hold it lawfull to give Papists just offence, by the next returne you will hold it lawfull to give just offence to all, which are termed *Popishly affected*, the Gangrean of which expression, is by some extended to taint as sound and hearty Protestants, as any be in England.

SERMON *Page* 24.

"*That it is to be desired, not hoped for, a* Plat'oes Com-
"mon wealth *and* Moores Vtopia. *These Phoenises are*
"*pleasing but unfeasable.*

EXAMINER.

Hee that lookes abroad shall soone have his sight terminated, but the more hee goes on the more he sees, and that which closed his prospect opens then into new discoveries; if you see no perfect reformation as you stand, do not therefore say there is none, they that stand higher and on a holyer mountaine perhappe see farther, you that stand in the *Horizon of Prelacy* cannot see much beyond it; Corruption is deceitfull and makes us like *Adam* see all Generations in our selves, because we will not be perfectly reformed, let us not argue our Judgments into a belleise that we cannot, & let us think it as possible to be the best, as easie to be the worst. Let us not thinke that *a Plat'os Common wealth or a Moores Vtopia* which for ought we know is reall and existent, there is *under the Gospell a royall Praisthood, an holy nation, a peculiar People*, and certainly had sometimes Kings lived to see, but the discovery of

latter times, they would have admired their owne ignorance and our happineſſe.

TRE ATIS.

F. *They that ſtand higher and on a holyer mountaine, perhapp's ſee further*) I deny it not. But if they ſee a perfect Church on earth they ſee it in a trance or viſion.

G. *You that ſtand in the Horizon of Prelacy, cannot ſee much beyonde.*) Miſſe not the matter, to hit my perſon, if I ſtand in the *Horizon of Prelacy*, I ſtand no more for it, then it ſtands, with Gods glory, and will in his word. Becauſe you taxe me with dimneſſe of ſight, I will ſtrive by my ſtu-
* Rev. 3. 18. dy to get the beſt advantage ground I can, I will begg of God, to animate mine eyes with *his eyeſalve*, I will be carefull to keepe mine eyes from being *bloodſhot*, by animating any to cruelty in this unnaturall War. And know Sir that they who ſtand in the *Horizon of Preſbitery*, or *Independency*, are ſubject alſo to Errors, and miſtakes. As delight in old Cuſtomes may deceive ſome, ſo deſire of Novelty, may blind the eyes of others. God helpe us all we are badd at the beſt.

H. *Becauſe we will not be perfectly reformed, let us not argue our Judgments into a beliefe that we cannot*) A diſtinction or two of perfection and your fallacy will perfectly appeare. Some Saints in the Scripture phraſe are ſtiled perfect, but therein is Comparatively as they ſtand in oppoſition to wicked men who have no goodneſſe at all in them. Or elſe they are called perfect as ſo denominated from their better part, (good reaſon the beſt *Godfather*, ſhould *name the Child*) *their regenerate halfe*, which deſires and delights in endeavoring towards perfection; or laſtly perfection is taken for integrity, ſincerity, and uprightneſſe oppoſite to inward hippocriſie, and in ſuch a perfection the Heart may have many defects by *Infirmity*, but no diſſimulation in the maine ſervice of God. Such a perfection

* *Sanctorum nonnulli perfecti dicuntur reſpectu mundanorum, qui negligunt res divinas nec ingrediuntur unquam viam profectionis Amb. Com. in Epiſt. ad Phil. Cap. 3.*

perfection as this, men may have, yea must have, in this life, and without such a perfection here, no hope of any happinesse hereafter.

But as for an exact, legall perfection (such as some Papists dreame of, and most Anabaptists doate on) a perfection able to stand before Gods Iustice, without the support of his mercy, it is utterly impossible for mortall men to attaine unto it. In which sence in my Sermon, I said that a *Perfect reformation of a Church in this world is difficult to be prescribed, and impossible to be practised.*

Yea let me tell you Sir (cautious comming from good will, deserve to be heard, if not heeded) if you persist in this opinion of *exact perfection*, I conceive your condition dangerous. *Elisha* told King *Ioram*, *Beware that thou passe not such a place, for thither the Aramites are come downe.* I may friendly tell you, presse not one any further in this point, for spirituall pride lyeth hard by in waite, and the ambush thereof will surprise you. For my owne part, as I hate my badnesse, so I hugge the confession that I am badd, And Gods children, finde both contentment and comfort in knowing they cannot bee perfect. Hence they learne, (what soule so bad, which hath not sometimes *some holy day thoughts*) to loath earth to love Heaven, to runne from themselves, to fly to their Saviour, to pittie others, to pray heartily for them, to hope comfortably of them, in a word this doctine, abateth pride, increaseth charity, and confoundeth censuring. 2 King. 6. 9.

Yea I solemnely professe that I would not herein change my doctrine for yours, to have much to boote. Should I say, that I could be perfect, both my head and my heart would give my tongue the lye. And one of the best hopes, I have to goe to Heaven, is that I am sure I detest Hell. I remember a strange, but true and memorable speech of Reverend Mr. *Fox** to this effect, *that his Graces sometimes did him harme, whilst his sinne did him much good.* A wonderfull thing, yet sometimes so it commeth to passe, God making

* Cited by Mr. *Capell* in his Booke of Temptation.

making a cordiall for us of our owne wickednesse, thereby teaching us humility.

I. *There is under the Gospel a Royall Priesthood, an holy Nation a peculiar people.*) True, Here these things are sincerely begunne, and hereafter fully perfected, for in this life there is still some basenesse, even in the *royall priesthood*, impiety in the *holy Nation*, commonnesse in the *Peculiar people*. And I pray remember you are to prove, that a whole Church may bee perfectly reformed in this world. For though it were granted that some men might be perfect, yet it followeth not thereupon, that any one Church is existent on Earth, consisting intirely all of perfect members. Hipocrites are of so glutenous a nature, they will stick close in every visible Church. They cannot be devided, who cannot be discerned, except one could borrow Gods *touchstone of hearts*, such shining drosse will ever passe current in this Kingdome of Grace.

K. *Had former ages lived, but to see the discovery of latter times*) If by former ages you meane the *time of Popery*, I concurre with you. If you understand the times of the *Primitive Fathers*, I suspend my suffrage till the next paragrave. But if you extend it to the age of Christ, and his Apostles, I flatly discent. Nor am I sensible of any such late *discoveries* in Religion, though many *Recoveries* thanks be to God there have been, in rescuing the faith from Romish superstition.

L. *They would have admired their owne ignorance and our happinesse.*) By our *Happinesse*, I suppose you meane, what lately we had before this Warre began, and what we had not the happinesse to keepe, and wee trust in due time, God will restore to us againe. Otherwise, as for our present woefull condition, I would not wish our friends, or envie our foes such *happinesse*.

SERMON. Paragraffe 32.

"There are some now adayes talke of a great light mani-
"fested in this age more then before. Indeede we moderne
"have a mighty advantage of the antients, whatsoever was
"theirs by industry may be ours, all contribute themselves
"to us who live in this latter age.

EXAMINER.

If we had no more light, then what you insinuate were
seene from the Fathers, why doe we see more, and more
cleerely and further? He that sees far, must either have a *good sight* or a *cleare light*, and sure in this age wee have both. Those scouts which our Fathers saw for dimme truthes we see for Horisines; so surely both our eyes, and our light are better; for the light which our Fathers have in their lamps can discover, but so much to us, as it did to them, and we know our discovery is such, as wee are able to see the shadow which followed them, even that Mistery, which was working in their dayes both in Prelacy and ceremony, who will deny but that the cloud of *darknesse* was thicke in their times, and then the light could not be so glorious, as now when those clouds grow thinner, and more attenuated by the preaching of the *Gospel*.

TREATISE.

To cut off all occasion and pretence of cavilling, wee will shew, God willing, in what respect the Fathers, for knowledge excelled, and exceeded us, and in what respect wee moderne goe beyond them. They had a threefold advantage above us. 1. Of sight. 2. Of light. 3. and of a neater object.

8. What advantage the Fathers had of us in Learning, and Religion, and what wee heve of them.

First, Of a better sight. Being men of eminent naturall

parts, improved with excellent learning, and to the Easterne fathers, the Greeke tongue, the language of the New Testament was naturall, so that it costeth us much paines and sweat but to come to the place whence they started.

Secondly, Of a brighter light. As their constancie in persecution was great, so no doubt the heate of their zeale was attended with a proportionable light, and heavenly illumination God doing much for them that suffer much for him. Especially in those points wherein they encountred hereticks, they were more then men, and went beyond themselves, as St. *Athanasius* against the *Arians*, St. *Augustine* against the *Pelagians* and *Donatists*, from whom our moderne Brownists differ no more, then the same man differs from himselfe in new cloathes.

3. Of a nearer Object. They living closer to Christs times, could therefore better understand the *sence of the Church*, in the doctrine delivered to the Apostles. Here we must know that Apostles, and Apostolick men as they wrote Gods word in their Epistles, and Gospels, for the profit of all posterity, so for the instruction of their present age they also * *traditioned it* in their Preaching by word of mouth to the people of those times, not that they delivered any thing *viva voce* contrary or different from what they wrote, or that (as the Papists stile for their traditions) they supplyed and enjoyned any thing as necessary to salvation, which otherwise was wanting in the Scripture, but the selfe same things which they wrote in the New Testament, they also delivered in their Sermons, and in their Preaching delared upon them, wherefore the prime primative age, having (as I may say) two strings to their bow, Scripture, and Preaching, must needes bee allowed to have had the clearest apprehention of the meaning of heavenly misteries, and as the *children* * *of Israell served the Lord all the dayes of Iehoshuah and all the dayes of the Elders, who outlived Iehoshuah, who had seene all the great workes of the Lord which he did for Israell*, in like manner wee may conclude, that

* ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν. 1 Cor. 11. 23.

* Iudg. 2. 7.

that the greatest puritie and the clearest light of the Church, lasted so long as any within sight, hearing, or memory of Christ or his Apostles preaching, or miracles, did survive.

Now to hold the scales even, we in like manner have a three fold advantage over the Fathers. First a degree of experimentall light more then they had or could have; having seene the whole conduct, Managing and Progresse of Religion since their times, whereby (with a litle helpe of history) a Devine who is under sixtie in age, may be above sixteene hundred in experience.

Secondly, we have the benefits of the Fathers bookes, a mightie advantage if we were as carefull to use it to Gods Glory, as we are ready to bragg of it for our owne credit. And here I must complaine of many mens lazinesse. Indeed a learned man compareth such as live in the latter times in respect of the Fathers to *Dwarfes standing on Giants Shoulders*. But then if we will have profitt by the fathers learning, we must take paines to mount to the tope of their Shoulders. But if like idle *Dwarfes*, we still do but stand on the ground, our heads will not reach to their girdles, it is not enough to through the bookes of the fathers, togeather on an heape, and then making their workes our footestoolle to stand on the outside and Covers of them, as if it were no more, but V P and R I D E, boasting how far we behold beyond them. No, if we expect to gett advantage by their writings, we must open their bookes, read, understand, compare, digest and meditate on them. And I am affraid many that seeme looke into the Fathers, boast most that they looke beyond them.

* *Nos nani sumus stantes super humeros Gygantum. Hol. cott.*

Thirdly. We have the advantage of a darknesse removed by Gods goodnesse from our eyes, which in some matters did dimme the sight of the Fathers. Namely the mistery of Iniquity which wrought in their times, & now is taken away in the Protestant Church. That Bramble of *Rome*,

(soone will it prick, which will be a thorne,) which afterwards Lorded it over the *Vine*, *Olive*, and figtree, beganne very timely to play his parte, And the *Man of sin*, then but an infant (and every thing is pretty when it is yonge,) was unawares dandled on the knees of many a devout Monke and rockt in the cell of many an holy hermit, who litle suspected that then voluntary sequestring themselves to enjoy heavenly thoughts, would by degrees degenerate to be in after ages the cover of Pride, lust and lazinesse. Now seing this man of sinne, is *dead already* in the Protestant Church, and hath a consumption attended with the Hecktick Fever in all other places, the taking away of Popish superstition may justly be accounted the third advantage which our age hath.

By the way we must take heed of a fault whereof many are guilty. For some are ready to challenge every thing in the practise of the Fathers which doth not please them presently to be Popish, and pretend they tast superstition in whatsoever themselves distast. O say they, the Fathers lived when the *mystery of iniquity did worke*, and hence they infer that it is evidence enough without further tryall to condemne any cerimonies used by them, because they were used by them. The way indeede to make Short Assises, but Perjur'd Iudges, whereas it is not enough to say, but to shew that they are superstitious, to anotomize, and dissect the Popery conteined in them, demonstrating where it crosseth the word of God, whereas on the contrary all wise and charitable men ought to esteeme the practises of the primitive Church not only to be innocent, but usefull and honourable till they be legally convicted to be otherwise.

If any object that the Fathers had another disadvantage, that besides the spreading of Popery, other Heresies did also spring and sprout apace in that time, to the darkening of the light of the truth, let them know that such opposition only gave truth the opportunity to tryumph, and the teeth of Error filled it the brighter Heresies, *In eodem secu-*

lo

lo, quo nata, damnata equos errores patrum atas tulit, eos & sustulit, condemnig them in Synods and Councells, And in this point to be an equall Empire betwixt the *ancients* and us, we must consider that we live in the *Later age*, and commonly bad humors which have visited the whole body, do settle at last in the leggs, and lowest parts, with us Sects and Schismes do also abound, and some Heresies *first set a broach* in the Primitive times, now *runne a Tilt* with all their dredgs in our dayes.

Thus we see how the Fathers were both before and behind us, for knowledge, and wee therein both above and beneath them in severall respects. See the wisdome and goodnesse of God, how he hath sweely *tempered* things together. So good that all have some, so wise that none have all. And how easie may this controvercy be accommodated, *whether ours or the Fathers light were the greatest*, where if the difference be but cleerly understood, the parties are fully reconciled. And now I conceive having answered you in grosse, I need not apply my selfe to any perticulers of your examination.

EXAMINER.

The *Gospel* doth worke M and wind its beames into the world according to the propheticall seasons for Revelation, many propheticall truthes were sealed up, and those not unsealed but successively, and as our *Generations* after may have a *Starre* rising to them which we have not, so we may have *Beames* N and *Radiations*, and *shootings* which our *fathers* had not. The *Apostles* O had not all their *truths* and *light* revealed at once, some early, some late, some not till the holy Ghost was bestowed. Revelations are graduall and the vaile is not taken off at once, nor in one age. We honour the Fathers as men in *their Generations* famous, their light was glorious in its degree and quality, but they had not all the degrees attainable, they had

a light for their owne times, and we for ours, and who can-
not thinke that we are rising into that Age p wherein God
shall powre his Spirit upon all flesh, and wherein the light of
the Moone shall be as the light of the Sunne, and the light
of the Sunne as the light of Seaven dayes.

TREATISE.

9. No new light or new essentiall truths are or can be revealed in this age.

You hover in Generalls, and seeme to me desirous that your Reader should understand more then you are willing to expresse, my opinion breifly is this. That no new Revelations, or new infused light in essentiall points of Religion is bestowed on any now-adayes, but that the same light hath in as plentifull a measure beene given to former ages, especially to the age wherein the Apostles lived, and when *the faith was once delivered to the Saints*, and by them sett downe in the Scripture, and that then so perfectly and compleatly, that it needed not the accessions of any future Revelations.

I confesse that men by searching the Scripture (that oyle will never leave increasing as long as more vessells be still brought) and diligent prayer to God may and do arive daily at a clearer understanding of many places of Gods word which they had not before. These words, *Thou art Peter and on this rock will I build my Church*, and that Place, *this is my body*, are now more truly and plainly understood then they were 200 yeares agoe, when the Popes *supremacy* was as falsly founded on the former as transubstantiation was unjustly inferred from the latter. However these were not Revelations of new truthes, but reparations of olde. For the prime primitive Church received and imbraced the same. The Saints in the time of Popery *Sung as it were a new song*, a Song not new but renewed, not new in it selfe but pertinance to the hearers, and such are many truthes, which are preached in our age in the Protestant Church.

p Revel. 14 3.

They

They that maintaine the contrary opinion of moderne revelations of new essentiall truths doe a three fold mischeife therein. First they lay an aspertion of ignorance and imperfection of knowledge on the Apostles themselves, and this is no lesse then *Scandalum Magnatum*.

Secondly they much unsettle men in matters of Religion, and produce a constant inconstancy and sceptical hovering in all oppinions and as the *Athenians* erected an Altar to the *unknowne God*, so men must reserve a blancke in their soules therin to write truths *as yet unknown*, when they shall be revealed. Thus men will never know when their creede is ended, and will daily waver in that truth which they have in possession, whilst they waite for a clearer and firmer as yet in reversion.

Thirdly, they fixe on the Scripture an imputation of imperfection and such as talke of new revelations of truth, may well remember the passage in the Old Revelation, **If any man shall adde unto these things, God shall add unto him the plagues that are written in this booke.* And it seemes to mee all one in effect whether men peece the Scriptures, with old Traditions, or new Revelations; and thus the Papist and Anabaptist are agreed like men in a circle going so farre from each other with their faces, till their backes meete together. And I protesse I should sooner trust a tradition containing in it nothing crosse to the Scripture and comming to mee recommended from the primitive times, and countenanced with the practise of the Church in all ages, then a new upstart Revelation. The best is, wee have no neede to trust either, whilst we have Gods word alone sufficient to relie on. * Reve. 22. 18

The result of all is this, We have now a-dayes no new truths revealed, but old ones either more fairely cleared or more firmely assented to, no new Starres of Revelation arise in any hearts. If any such doe burne and blaze there, they are but commetts which will fade at last. In a word this age is not happie with any new truths, but guiltie of many old lyes.

Yea,

Yea, it rendereth it suspitious, that some men are going about somewhat, which they cannot justifie by the old knowne lawes of God, because they beginne to breach preparative doctrines, Introductorie of new revelations: Distrusting (as it seemes) the Scripture, the old Iudge, as not for their turnes, because they provide for an Appeale to another Vmpire; and if those are justly accounted dangerous members in the Church, who would bring in Innovations in Ceremonies, then pretenders of new Revelations in Essentiall points of Doctrine are so much the greater offenders, by how much Doctrine is more necessary, and fundamentall in a Church then ceremonies. But I will answer some passages in your Examination particularlie.

M. *The Gospel doth worke and winde its beames into the world according to the prophetickall seasons for Revelations.)* Distinguish we heare, betwixt matters *of fact*, and matters *of faith*. Matters of fact being foretold in the Scripture, are best understood when they are accomplished: In which respect the longer the world lasteth, the clearer men see & the plainer they understand such predictions. The *Seales* in the Revelations were successively opened, the *Trumpets* successively blowne, the *Vialls* successively powred out, and the things imported in and by them, are successively performed. Wherefore time is the best commentator on the prophetickall parts of the Bible, *Dies diem docet*. And to day, which is yesterdaies schoolemaster, will be Scholler to to morrow, in which respect the Prophets words are most true, *Many* Dan. 12. 4. *shall runne too and fro, and knowledge shall be increased*. But now, as for matters of Faith, they were at once, and for ever, fully, and freely, delivered at the first to the Apostles, and to from them to us, and that so perfectly & compleatly, they neede no new revelations, *quoad Mysterium*, though *quoad modum*, old truths may now have a new measure to be more clearely understood then in the darke times of Poperie.

N. *We may have Beames, and Radications, and Shoot-*

ings,

ings, which our Fathers had not.) For *Beauties* and *Ravisation* of knowledge, I have delivered my oppinion: but as for *Shootings*, God knowes wee have many such as our Fathers never had; God in his mercy cease such *Shootings*, or else in his Iustice direct the Bullets to such markes, as in truth have been *the troubles of our Israel.*

O. *The Apostles had not all their truths and light, revealed at once, some early, some late, some not till the Holy Ghost was bestowed.*) All this is most true which you say. The Apostles at first were (as we may say) Freshmen, newly admitted into Christs Company. Then they tooke their first degree of knowledge, when sent forth to Preach the Gospel. *Mat.* 10. to the *Iewes* alone in their Masters life time. They commenced in a higher knowledge after Christ his Resurrection; And after his Assention, assended yet higher in Spirituall Illumination: Lastly, after the comming of the Holy Ghost, they proceeded Doctors in deede; I meane, they then had the completion and consumation of all understanding necessary to salvation. Now Sir, Consider that after this time, they wrote the New Testament, and therein all essentialls for us to know and doe for our souls health, so that we now doe deduce and derive our knowledge, not from the Apostles in their infancy, or minority of Judgement, but from them having attained to the Top, and Verticall point of their perfectest skill in heavenly misteries.

P. *And who cannot thinke wee are rising into that age, wherein God will power his Spirit upon all flesh, &c.*) What proportion doth this beare with what you said not long since, Prophesying that our *Marian Times* did approach too fast? When nothing was light but the Bonefiers to burne the Marters. I will not deny, but this *great sun* may arrise, but the reigning vices of the time are but an ill *Morning Starre* to harbinger the rising thereof. We have taken the *St. Shippe* from those in heaven, but have no more bolinesse in our selves here on earth. What betwixt the sins which brought this Warre, and the sinnes this warre hath

 brought,

brought, they are sad presages of better times. Never was Gods name more taken in vaine by oathes and imprecations. *The Lords day*, formerly profained with *mirth*, is now profained with *malice*, and now as much broken with Drummes as formerly with a Tuber and Pipe. Superiours never so much slighted, so that what * *Nabull* said sullenly, and (as he applyed it) falsly, we may say sadly & truly, *there be many servants now adayes, that breake away, every man from his Master*. Killing is now the only Trade in fashion, & Adultery never more common, so that our Nation (in my opinion) is not likely to confound the spiritual Whore of *Babilon*, whilst corporall whoredom is in her every where committed, no where punished. Theft so usuall, that they have stollen away the word of *Stealing*, and hid it under the Name of *Plundering*. Lying both in word & Print grown Epidemicall, so that it is questionable whether *Gunnes* or *Printing*, (two inventions of the same Countrey and standing) at the present doe more mischeife in this Kingdome. It is past *coveting of our Neighbours houses*, when it is come to violent keeping them. He therefore that doth seriously consider, the Grievousnesse and Generality of these sinnes, will rather conclude that some *Darkenesse of Desolation*, then any Great light is likely to follow upon them. God I confesse in mercy may doe much, both to pardon and prosper us, and can extract Light out of Darkenesse, but whether he will or no, I (though confident of his power,) see little cause to hope of his pleasure herein. And though herein I must confesse, many of these inormities may, (though not wholy be excused, yet) be something extenuated, by pleading the unavoidable necessities which warre doth cause, yet surely wee shall answer to God for causing this warre, by our crying sinnes, and transgressions.

*1 Sam. 25. 10

Q *Wherein the light of the Moone shall be as the light of the Sunne, and the light of the Sun as the light of the seven dayes.*) This, for ought I can finde to the contrary, was accomplished at Christ Comming, and the generall giving of the

the Gospel to the Gentiles, with the sending of Gods Spirit miraculously upon them, sure I am a Paralell place of the Prophet was then fulfilled, by the exposition of Saint * Peter himselfe, *And it shall come to passe in the last dayes (saith God) I will power out my Spirit upon all flesh: and your Sonnes and your Daughters shall prophesie, and your young men shall see visions, and your old men shall dreame dreames.* These words having the advantage of that *Dare* in the last dates, might with the more colour have beene alleadged by you, and applyed to these times, to prove some speciall Revelations in our dayes, had not the Apostle marred your Mare, and prevented you by applying the prophesie to the primative times.

* Ioel 2. 28. Acts 2. 17.

EXAMINER.

But we see the Policy of commending the *Fathers light* to our Generation, for could you prevaile with us to set our Dialls by that, you then might reforme our *Church* by the *Canterburian Gnomen*, and so set us backe to a *falsly-reputed, Primitive Reformation.*

TREATISE.

R. *But wee see the policie of commending the Fathers.*) I protest before Almighty God I have neither base nor by respect in praising the Fathers. Saint *Paule* blamed * *Peter* at *Antioch, because he was to be blamed.* I in the like manner commend the Light of Fathers, *because it is to bee commended* not for any favour or flattery. *A falsely reputed primitive Reformation,* I abhorre from my heart, & I presume our Church is so wise to be cosened therewith. If *Canterbury* hath misbehaved himselfe, his friends for him desire no more, and foes to him should grant no lesse, then a legall triall. But insult not on any mans sufferings, Organs I dare say, are not so offensive in Churches as the making of Mu-

* Gal. 2. 11.

ficke on men in misery. Time was when you sett as much by a smile from *Canterbury*, as he still sets litle by a Scoffe from you.

SERMON. Paragraffe 13. 14. 15. 16.

"The qualification for Reformers, the Decent burialls of "such Ceremonies, as are taken from the Fathers, the ho-"norable Reservation to our first Reformers.

EXAMINER.

That it may appeare I looke not only at the worst of the Sermon, There are Excellent Truths in it, and it is pitty they are not better scituated, I could alwaies wish to see a *Diamond* set in Gold.

These are good Positions, and in their pages not without their enamill of wite, yet there is a policy to write faire in one Leafe, though you make a blot in another, but I cannot let these passe without some observation.

TREATISE.

S. *And it is Pitty they are not better scituated, I could alwaies wish, to see a Diamond set in Gold.*) I cannot blame you, especially if the Diamond be their owne. But what meane you by this Expression; Would you have had the Truths in my Sermon to have beene set in the Gold of rich & glittering language. Truly I could not go to the cost thereof, especially on so short warning, wherein the Sermon was made. How ever a Diamond, is a Diamond though set in Horne, whereby the lustre thereof may be somewhat dimmed, but the worth thereof no whit diminished. But in one respect I must confesse, these Truthes were *ill scituated*, that they stood too neere to a captious Reader, who tooke causelesse exception at them.

T. *Yes.*

T. *Yet there is a policie to write faire in one leafe, though you make a blot in a nother*) Shew me Sir, where these blotts bee. For as yet I am more troubled to know my fault, then my defence.

EXAMINER.

First for qualification, V I dare say, never age afforded more eminent in this Kingdome, their calling lawfull, their Pietie exemplary, their knowledge radiant, their courage experienced through a legion of difficulties, Their prudence in the conduct of a businesse, though opposed with the Policy, and malignity of a grand and Potent Enemy.

TREATISE.

V. *For their qualification I dare say.*) If you dare say it, I dare not to gainsay it. Their calling no doubt is lawfull, if the supreame powers concurres with them. Of their pietie, which consists in their hearts, God alone is Iudge. I will not dispute against their *radiant Knowledge*, nor fight with their *experienced Courage*, and it were folly in me to oppose their *Prudence*. Let not the perfections of King *Davids* * Subjects be *numbered*. God make their *Knowledge*, their *Courage*, their *Prudence*, an hundred fold more then it is, and may the Eyes of my Lord the King see the same, to his comfort and Honour. * 2 Sam. 3.

EXAMINER.

And for the decent, buriall of Ceremonies, and superstitions W. of the Fathers) They shall have a *Parliament* of Senators, and an Assembly of Devines to lay them in their grave, And I dare say a Godly Congregation in the Kingdome to sing a Psalme at their Funerall; and will not this

be

be a very decent * buriall? *And for the Honorable reservation, to the reformers, and their memories, our Devines and reformers,* now have ever made resorte and appeale to the Truths they delivered; and in those times when *Beza*, and *Calvin, and Peter Martir* were set lowest, till the *Master of the feast* came lately, and bid them *sit up higher*, a *Caistan and Bellarmine*, and a *Councell of Trent*, I am sure had more honor from the Devinity of the other yeare, or your times, so farre we admire the *reformers*, as to *love* their *Truths* and to *pittie* their *Errors*. But I will not say much, Errors may be more provoked then remedied with over-handling; let us be wise in the Colours of good and evill, though it be an honest, yet it is a dangerous mistake to many our freinds, and to few our Enemies.

TREATISE.

* Paragraffe 24.

W. *As for the decent buriall of Ceremonies and superstitions of the Father.*) You are cunning to improve your selfe on my words. In my Sermon I made a double supposition, First, *if there be found in the Fathers practice any Ceremonies smacking of Paganisme or Popery.* Secondly, *If the same can be justly Challenged to be continued in our Church* now, (as if two Suppositions made a Position) you fully infer & peremptorily conclude such Superstitions are in our Church. I should be lothe to sell wares to such a Chapman, and to trust his honesty in measuring of them out, who hath such a slight in slipping his fingers, that gives him *an inch* and hee will take *an ell*. You might have don better, to have tould us what the perticulers of these superstitions are.

X. *And will not this be a decent buriall.*) The pleasantnesse of your witt doth please me, some mirth in this sadd times doth well. But you might have been pleased to have taken notice, that by *the decent buriall of superstitious Ceremonies*, (if any such can be proved to be in our Church)

I

I meane the removing of them in that manner, as might give no just offence to any, as I have largely discoursed of before. However as you say, let but a Parliament lay them in the ground and I shall not mourne for their death but rejoyce at their solemne and legall Interment.

Y. *Had more honour from the Deivitie of the other yeare, or your times.*) The more shame for such, if any who under valued such Worthy Men. And blessed be God that they have recovered their former esteem. For my part they have not with me regained any new degree of Honor, but still keepe the selfesame place in my valuation of them whereof they ever were peaceably possessed.

EXAMINER.

If I be now examined what *reformation* I aime at, I answere, my endeavour here, was only to take out of the way such rubbish as others would bring in. If we can but cleare the passage, we go farre in the worke, and in the meane time let us like *Iosuas* spies, bring no evill report upon the land we are going to.

TREATISE.

Z. *My endeavour here was only to take out of the way such rubbish as others would bring in.*) Whether rather, you have not brought in such Rubbish, which others have taken away, be it reported to the judicious Reader.

A. *Let us like Iosuas spies, bring no evill report upon the Land we are going to.*) By *Iosuas* spies, you meane those who accompanied *Caleb*, & *Iosuah*, to spie the Land of *Canaan*, and these were guilty of a three fold Fault.

First they spake truth with an ill intent, to dishearten the *Israelites*, in their reporting of the strength of the County. Secondly, they speake more then truth, raising the walls of the Canaanitish Cities by their Hyperbolyes

* 1 Dut. 28. bolyes as high as *Heaven*,* Lastly they suppressed the most materiall point, not incouraging the people, (as *Caleb and Iosua did*, by the assured assistance of God against their enemies. But I conceive my selfe, (against whome your words are darted) to be innocent in the foresaid perticulers.

EXAMINER.

But suppose this perfect *reformation*, B or Church, were among the C χρυφια the τῶν πολιτειῶν σωρίσματα the Ragione *di sacro Dominio*. He were no wise D, nor faithfull *Devine* who would not preserve that secret E for holy advantages, t'is *Gods* owne designe and his *Apostles* to hould out a perfection to us, *be perfect as your Heavenly Father*, *And some pastors for the perfection of the Saints*, I commend *Bodin* and *Tacitus* for their *Politicall faithfulnesse*, they writt farre yet would not sunne the imperiall, χρυφια nor make them Popular.

TREATISE.

B. *But suppose this perfect Reformation were e. c.*) It seemes you suspect the strength of your outworkes, that you so seasonably retire to your Castle, Now at last condemning this doctrine, not as false, but unfitting to be preached.

C. *Were among the* χρυφια I thinke you would say, χρυφια or otherwise Sir my learning will not extend to understand this your new greeke.

D. *He were no wise and faithfull Devine*) So then you conclude me a foolish & deceitful Minister, & I had rather you should call me so ten times, then my guiltie conscience should tell me so once, for concealing of a necessary truth.

E. *Who would not preserve that secret for holy advantages.*) Fitst the question is, wheither or no it lay in my power

power if I would to keepe this Point secret. What your people at *Hesserton* in *Yorkeshire* are, you best know in this Doctrine, I was not the teacher but the remembrancer of my people at the *Savoy*, from whom had I closely covered it with both my hands, they would have seene it through all my fingers. Besides what hope can one have to keepe it secret when (as you say) so *great and glorious a light* is shining now-a-dayes.

But if I could, I ought not to suppresse it. Let Popish reuerence be shutt in a cloister, and sicke opinions keepe their Chamber, God never lighted this Truth for us to put it under a bothell, it being alwaies seasonable to bee divulged, and now dangerous to bee concealed.

To. That the Doctrine of the Churches imperfection may safely bee preached and cannot honestly bee concealed.

These *holy advantages*, (I would not count them advantages were they not holy) arise from Preaching this point. First, it awakens men from their Idle dreames of their conceited perfection of a Church here, and too many I feare have made this common-wealth here woefully *millenant*, under pretence here to make the Church happily triumphant.

Secondly, to teach all Christians (Majestrates and Ministers most especially) as industry so patience, daily to doe, and constantly to suffer no whitt discheartned in their endeavours to perfection. Knowing though things bee badd, after their best labours to amend them, that this proceedes from the inevitable *vanity, to which the creature is subject*.

Thirdly, to weane men from this world, making them to love and long *for the time of the restitution of all things*, when this world as a watch out of tune shall not onely bee taken asunder and scoured, but also have all the wheeles made new and then bee perfectly reformed.

Yea Sir, let us try whether you or I proceeding on our contrary principles, shall more effectually perswade a reformation, you will tell the world that a perfect reformation in this life is attaineable, even to the anticipating of Heaven heare, and this you will presse with all your power and flowers of Retorick, and all little enough to performe so unsavory an untruth. Now see sir what mischeifes will follow hereupon.

1. Because one falshood requires more to support it, you must call in other auxilliary falsities to defend this, and so engage your selfe in a multitude of errors.

2. Seeing slights and shifts can never last long, your forgery will be detected.

3. You are lyable to *Heavens Pillorie* to bee punnished for holy fraud.

4. You will scarce be trusted afterwards though telling truth, being once convicted and ever suspected of falshood.

As for those whom you have deceived unto the utmost of their endevours of Reformation, on your false perswasion that the perfection thereof may bee had in this world, though their labours therein bee very forward at the first, yet soone will they wither and weaken with the graine in the Gospel that wanted Roote (no Roote and a false Roote are the same in effect,) and Gods blessing cannot be expected on the deceitfull proceedings.

As for mee who have no cunning in such hunting, but please my selfe with *Iacob* to bee a plaine man, I would goe another way to worke, and tell them the worst fruit, that indeede it is vaine to expect a perfect reformation in this world. However let them comfort themselves, that wee serve such a Master *who accepts of the will for the deede, and knowes whereof we are made. Hee remembreth that wee are but dust.* And therefore let us doe our best, and strugle against our infirmities,

infirmities, being confident that God in Christ will pardon what is amisse, and reward what is good in us. And I doubt not but such doctrine by Gods blessing will both take deeper impression in mens hearts, and bring forth better fruits of amendment in their lives.

F. *I commend* Bodin *and* Tacitus *for their politicall faithfulnesse, they writt far, yet would not Sun the imperiall* χρυσια *nor make them popular.*) I confesse it to bee unfitting, yea dangerous to impart *misteries of State* to private people, for such Iewels are to bee lockt in a safe and sure Cabinet, the bosoms of Polititians, Not so in necessary Points of Divinity, for though every private man hath not a *State to governe*, hee hath *a soule to save*, and therefore must be partner in all wholsome doctrines.

Indeede in some cases, Preachers may though not finally suppresse, yet seasonably conceale, or rather warily deferre the publishing of some points of Religion, First when they are not of absolute concernement to salvation, & the Minister by his Christian discretion plainely foresees, that all the good which rationally can bee expected to redound from Preaching such a Truth, will not countervaile the ill, which in probability will inevitably follow thereupon; Or else when the Auditors are not capeable as yet of such difficult Doctrines. Christ himselfe did fitt his *Wines* to his bottles, powring in not what hee could give, but they could take, least otherwise hee should rather spill his liquor, then fill his vessells.

Neither of these cases now alledged take place concerning the publishing of the Doctrine of the *Impossibility of the Churches perfection in this world.* For we may by Gods blessing justly expect and promise to

ourselves and others much good and comfort from the preaching thereof, as we have largely proved before. Nor dare I so much to disparage the times we live in, (now it being above a hundred yeares since *Luthers* reformation) as to count them to have age so much, and Knowledge so little, as not yet to be capable with safety & profit of so plaine & true a Doctrine, some shortly expect *the day of Iudgement*, and sure then the world is already *come to age* to understand Truth, except shee come not out of her *Minority* till just shee be ready to die and to be dissolved.

G. *Would not Sunne the Imperiall cause.*) Godly secrets in Religion in some respects may be *Sunn'd*. First that thereby they may be eyed, (all Truths have Eagles eyes) whether or no they can behold, and beare the Sunne Beames. Secondly, because our Saviour hath said: *what I tell you in darknesse, that speake in the light, and what you heare in the Eare that preach you upon the House toppe.* Lastly, that by proclaiming them the Godly may have an opportunity to receive them, and the wicked be rendred unexcusable for refusing them, when such Truths are made generally knowne. Math. 10. 26.

H. *Nor make them popular.*) I distinguish on the word *Popular*. If it be taken, as generally it is, (use having confined a word of generall acception in it selfe, to an ill sense) to Court the good will of people for any private or unlesse end, it is utterly unlawfull for *Popularity*, which is necessary love, in a Prince, is unlawfull lust, in a Subject, who may not Court the King: wise, for to him alone, are the People married in a Politicke Relation. All honest men therefore disclaime, to make *Truths Popular* in this sence, to impart them to the vulgar to gaine any vaine applause. Yea, consider herein, whether you rather

they be not faultie in making the Imperiall Lawes to bee *Popular*, who incite and incourage ordinary *People* to make a *Publique Reformation*.

But Truths in Divinity must be made Popular, that is bee communicated to all people, in true sincerity for the saving of their Soules.

The * Apostle, calleth it the *Common salvation*, and therefore it must be preached to all in common, our Sermons must, aswell be *ad Populum* as *ad clerum*. * Iude, 3.

Otherwise such Monopolies are illegall and distructive to the State of the Church, for any Ministers to engrosse any wholsome Doctrine to themselves, and not imparte it to their Parish, except in the cases afore mentioned.

EXAMINER. Apology.

I have now done (I will not say) *refuting*, but committing Errors, I am a fraid my hast at this time, hath made me mend one fault, only with another.

TREATISE.

I will not oppose yours, but annex my owne conclusion. If I should deny my owne many Imperfections, my practise would confute what my Pen hath maintained. Reader, for the matter of what I have written, I require thee, in Gods name do me Iustice, for the manner, method, or words thereof, I request thee, as I am a Man shew mee favour. Thinke not the worse of the Truths, for my sake, but thinke the better of me, for the Truths sake which I have defended. And conceive

conceive me not to be of a brawling and controversiall disposition, who do desire and will pray for an Agreement from my Soule, so long as my speech shall serve me, Yea if I should chance to be stricken dumbe, I would wish *Zacharias make signes for table bookes* and write *the name of that* which I desire above all earthly thing, is PEACE, God send it, *Amen.*

FINIS.

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